

THE CATHOLIC EDUCATIONAL REVIEW

MAR 19 1946

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VOL. XLIV

MARCH, 1946

No. 3

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The Catholic Educational Review is indexed in The Catholic Periodical Index, The Education Index and The Catholic Magazine Index Section of The Catholic Bookman.

Under the direction of the Department of Education
The Catholic University of America

Monthly Except July and August. Yearly, \$3.00, 14s.6d. Single Number, 35c, 1s.3d.

THE CATHOLIC EDUCATION PRESS
WASHINGTON, D. C.

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43rd Annual Meeting

Kiel Municipal Auditorium

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April 23, 24 and 25, 1946

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The Catholic Educational Review

MARCH 1946

WHO'S WHO THIS MONTH

VERY REV. MSGR. FREDERICK G. HOCHWALT, Ph.D., a frequent contributor to *The Catholic Educational Review* is well known to our readers.

SISTER M. HELEN PATRICIA, I.H.M., Ph.D., is teacher of Spanish at Immaculata College, Pennsylvania, and Moderator of the National Commission on Inter-American Action of the N.F.C.C.S.

AUSTIN J. APP, Ph.D., a frequent contributor to educational journals, is Associate Professor of English at Incarnate Word College, San Antonio, and Associate Editor of *Best Sellers*.

REVEREND ROGER J. CONNOLE, Ph.D., author of *A Study of the Concept of Integration in Present-Day Curriculum Making*, is Diocesan Superintendent of Schools, St. Paul, Minn.

DORIS I. MAIORANO, Ed.M., before coming to the Remedial Clinic at Catholic University, was gathering experience with remedial methods in the Educational Clinic at Boston University and in the public schools of the District of Columbia as clinic teacher.

REVEREND CORNELIUS LEO MALONEY, M.A., from the Savannah-Atlanta diocese, is a graduate student in the Department of Education at Catholic University.

MARY BELLE WELSH, formerly an assistant to the Dean of Women at Catholic University, is at present Head of the Residence Hall for nurses at the Charity Hospital of Louisiana.

EUGENIE A. LEONARD, Ph.D., is Associate Professor of Guidance and Dean of Women at the Catholic University of America.

RICHARD J. PURCELL, Ph.D., educator, author, editor, member of the District of Columbia Bar, is at present with the War Production Board, on leave of absence from the Catholic University.

SISTER M. VERONE WOHLWEND, S.N.D., M.A., is a teacher at the Catholic University Campus School where she has taught eighth grade for the past six years.

GERALD J. SCHNEPP, S.M., Ph.D., author of *Leakage From a Catholic Parish* and professor of Sociology at St. Mary's University, San Antonio, for the past six years, is at present vice-principal of McBride High School, St. Louis.

LAWRENCE P. MCGRATH, Ph.D., formerly Head of the Department of Business Administration, Seton Hall, South Orange, N. J., is Assistant Professor of Economics at the Catholic University of America.

BROTHER URBAN H. FLEEGE, S.M., Ph.D., is author of the current book, "Self-Revelation of the Adolescent Boy."

LOUIS S. M. BARR, is the pen name of a modest but experienced printer who feels that faculty advisors and high school journalists could profit by considering the printer's point of view.

NEXT MONTH

Monsignor Frederick G. Hochwalt will discuss certain basic questions raised by Dr. Connoles in the present number of our *Review* when he presents the Commission on American Citizenship's point of view in *Reply to the St. Paul Plan on Curriculum Reorganization*. As another step in filling out several of the lacunae presently existing in the story of education in Ireland, Dr. Hugh Graham will present our readers with *Ireland's Struggle for Higher Education*. Facing a burning issue in America today, Reverend James Morrison, O.S.B., will report on his recent investigation of Catholic high-school students' attitudes toward the Negro in the southeastern area of the United States, in *Failure to Develop Christian Attitudes Toward the Colored Race*. Dr. Martin R. P. McGuire, as Dean of the Graduate School of Arts and Sciences of Catholic University, will offer his reactions to Ernest V. Hollis' suggestions on *Improving Ph.D. Programs*, while Dr. Urban Fleege, S.M., will present his views on *Problems Facing Education Today*. Currently brewing in Washington's legislative chambers is much warm discussion concerning *School Lunch Provisions*. By next month the lid should be off and Reverend William McManus will give us the benefit of his observations.

OUR INTER-AMERICAN PROGRAM

VERY REV. MSGR. FREDERICK G. HOCHWALT

It should be apparent that the United States must play an increasingly greater part in international cultural relations. After World War I there was considerable interest and enthusiasm expressed for cooperation in world affairs. Some of this interest waned and died; however, enough of it remained to keep private and individual effort interested. Between the two world wars most international programs in which this country took any part were conducted by private agencies. It was in 1938 that the Division of Cultural Relations was created in the Department of State; and it was in 1941 that the Office of Coordinator of Inter-American Affairs was established.

Undoubtedly the creation of UNESCO in London on November 16, 1945, will do much to foster international understanding and good will by means of educational and cultural interchange. What, though, is to become of the Good Neighbor Policy which focused American interest in international relations in a relatively new direction—the Republics of Latin America? Emergency conditions brought about by World War II made it urgent to adopt a specific program to maintain and increase the solidarity between the American Republics. On June 30, 1941, the Office of the Coordinator of Inter-American Affairs was created by executive order within the Office for Emergency Management. Among the functions assigned to this agency were: To serve as a center for the coordination of the cultural and commercial relations of the American nations affecting hemisphere defense; to formulate and execute programs in cooperation with the Department of State which, by combined use of governmental and private facilities in such areas as the arts and sciences, education and traveling, the radio, the press, and motion pictures, would further the national defense and strengthen the bond among nations in the hemisphere; to formulate, recommend, and carry on programs in commercial and economic fields which would further commercial wellbeing in the Western Hemisphere; and to review existing laws and recommend new legislation deemed essential to the realization of basic cultural and commercial objectives in a program of hemispheric solidarity.

Educationally, the Office of the Coordinator of Inter-American Affairs promoted an interchange of educators and organized cooperative efforts through improvement of textbooks, visual aids, and other teaching materials. It has contributed to improved methods of teaching English; it has attempted to advance the standards of living through development of mass literacy, health and vocational proficiency, and the reorganization of schools. The programs were planned cooperatively by means of joint agreements by the appropriate officials in the Latin American countries and the Office of the Coordinator. For this kind of activity there came into existence the Inter-American Educational Foundation, Incorporated. The Foundation, which was created on September 25, 1943, has for its purposes the development of cooperative educational programs with the other American Republics that will help to improve elementary, secondary and normal schools; health and vocational education, especially in rural areas; and finally contribute to the development of community-centered schools. The phase of education scheduled to receive special emphasis involved the community school idea. A community school is one that operates as an educational center for children and adults; utilizes the resources of the community to invigorate the curriculum, which should be based on the study of community structure, processes, and problems; improves the community through participating in its activities; and coordinates the educational efforts of the community.

It is, of course, essential to train nationals of the various countries as teachers and supervisors to carry on the work initiated by the Foundation. In these teacher-training programs considerable stress is placed on the preparation of teachers of rural education, health education, and vocational education. However, it is the educational authority of the interested country that determines the kind of program that will benefit it most. When so requested by a minister of education, the Foundation assigns a specialist to advise the minister on the ways and means of carrying out his ideas, even before the conclusion of a cooperative agreement. All programs participated in by the Foundation are cooperative with each government contributing its proportionate share in funds, materials, and personnel. It has been the Foundation's conviction that all of the Americas can work together to strengthen friendly relations through educational cooperation.

The work of the Office of the Coordinator of Inter-American

Affairs has now been absorbed by newly formed activities in the Department of State and in other government agencies. However, the work of the Inter-American Educational Foundation is scheduled to continue until the end of 1947. In its report of January 15, 1946, the Inter-American Foundation lists seventeen countries as being beneficiaries of the program.¹ This new system of cooperative effort, in which selected representatives of the United States and of the foreign countries work side by side and learn from each other, gives great promise for the preparation of leaders who can assume responsibility for educational progress in their respective countries. It has been suggested that the Inter-American Educational Foundation may prove to be the nucleus for the central consultative and advisory group in education which has already been recommended by the Eighth American Scientific Congress, the Conference of Central American Ministers of Education, and the Conference of Ministers and Directors of Education of the American Republics, which met in Panama City in 1943.

The many activities of the Office of the Coordinator of Inter-American Affairs in the field of information alone were indicative of the scope of the Good Neighbor Policy. In order to facilitate the goal of improvement in methods of communication and interchange, United States citizens long resident in Central and South America were formed into coordination committees to disseminate information about the United States and to make their intimate knowledge of the countries available to the Coordinator.

In the United States many private organizations were concerned with various phases of inter-American relations, but they were functioning independently and with various degrees of effectiveness. Their usefulness, investigations made evident, could be enormously increased if coordination, counsel, direction, and, in some cases, financial help were extended. Hence, a Department of Inter-American Centers was set up as a section of the Coordinator's Office to provide such guidance and support.²

¹Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru.

²As a result of this Department's work, regional Centers are now functioning in Massachusetts and Northern New England, Rhode Island, Connecticut, the Philadelphia region, North Carolina, Buffalo and Western New York, the Pittsburgh region, Akron, Cleveland and the neighboring areas, Detroit, Chicago, the St. Louis region, Memphis and its surrounding territory, the Midwest area centering at Kansas City, Colorado, and Southern California. About ten others were projected.

These Centers are private, non-profit, non-governmental bodies. They coordinate and encourage the activities of innumerable groups within their own areas. They undertake programs of their own only when that is clearly the most effective way of securing the cooperation of a large number of groups and individuals. Working with small staffs and volunteer help, they correspond continually with individuals and organizations in Latin America, entertain visitors, and organize dinner and luncheon discussion meetings, which give local businessmen an opportunity to confer with business leaders of the other Americas and with specialists in inter-American matters.

As a result of their accomplishments the Centers have attracted from local sources considerable amounts of money for their support. Although they have continued to establish their own budgets and raise their own funds, they seemed to need a strong, national rallying point to assist them. To accomplish the best results, it was felt that the permanent, nation-wide coordination of these Centers should be undertaken by a private organization in traditional American fashion, rather than continued by a government agency. The Council for Inter-American Cooperation, Incorporated, has been organized to meet this need. It was established on February 7, 1945, as a non-profit, non-governmental corporation sustained by contributions from private business and individuals.³

Its purposes are to mobilize economic, educational, and cultural interests in a dynamic program of hemispheric cooperation and to provide a medium through which understanding among the peoples of the Americas can be accomplished and maintained. The methods for achieving these purposes are to include the furnishing of clearing house services to regional, national, and international bodies in their inter-American performance; they are to provide means and materials for expanding existing inter-American programs and for organizing them in areas and fields where they are

³Among its trustees the Council for Inter-American Cooperation lists the following: Orson Adams, Jr., Warren H. Atherton, Raymond E. Baldwin, William A. M. Burden, W. Randolph Burgess, Curtis E. Calder, James B. Carey, Percy L. Douglas, Harold W. Dodds, David J. Dubinsky, Don Francisco, Berent Friele, Henry F. Grady, Horace R. Graham, Frederick E. Hasler, Rudolph S. Hecht, Frederick G. Hochwalt, Edgar J. Kaufmann, Fiorello La Guardia, Alfred M. Landon, Waldo G. Leland, Fowler McCormick, Carl H. Milam, D. B. Robertson, Nelson Rockefeller, W. S. Rosecrans, Joseph C. Rovensky, John A. Stevenson, Charles J. Stilwell, Jack I. Straus, Eugene B. Thomas, Mrs. Edward M. M. Warburg, Thomas J. Watson, Robert J. Watt, Leo D. Welch, Herman B. Wells, Benjamin E. Young, George F. Zook.

lacking and by conducting certain non-duplicating projects of an informational nature. The Council prepares a weekly digest of hemisphere reports and distributes these to Inter-American Centers. The items in this publication, *Noticias*, range from political and commercial news to include information about education, the fine arts, and the press.

The opportunities for intellectual and cultural exchanges between the United States and the other American Republics have been multiplied in the last few years. A number of forces like those mentioned above were influential in stimulating interest in inter-American affairs and in promoting facilities for their study and discussion. To this movement educational foundations and coordinating agencies for the humanities and the social sciences have made important contributions by awards of scholarships, fellowships, and by grants for research. These contributions not only stimulated further interest in these affairs but encouraged teachers to develop educational materials in this field. Within the National Catholic Welfare Conference an Inter-American Collaboration Section was created in 1941 to facilitate the distribution of scholarships to Latin American students. The presence of students from the Americas in our Catholic colleges in North America has served to encourage the introduction of courses in inter-American affairs and relations in schools on all levels of our educational system. It will be interesting to note how much encouragement and impetus is given to inter-American programs under the UNESCO Constitution.

PAN AMERICAN DAY IN THE CATHOLIC SCHOOL

SISTER M. HELEN PATRICIA, I.H.M.

Pan American Day, April 14, is observed by schools, colleges, social and commercial groups, and by the governments of the American republics to demonstrate the feeling of friendship and unity which the people of the Western Hemisphere enjoy. It originated at a meeting in May, 1930, of the governing board of the Pan American Union, composed of the Secretary of State of the United States and ministers in Washington of the twenty other American republics. At that meeting, the ambassador of Brazil proposed that a special day should be observed "as a commemorative symbol of the sovereignty of the American nations and the voluntary union of all in one continental community."

April 14 was selected as the special day because on that date in 1890, at the First International Conference of American States which met in Washington, a resolution was adopted which resulted in the creation of the Commercial Bureau of the American Republics, known today as the Pan American Union. This date was chosen not so much to honor the Pan American Union as to fix a date when schools are in session in practically all of the 21 American Republics, thus making possible a wide observance of the day. The first actual observance of Pan American Day throughout the Western Hemisphere took place on April 14, 1931. This year's commemoration of the date is, therefore, the sixteenth annual observance.

As the first post-war Pan American Day celebration draws near, every teacher in the Catholic school system should pause and reflect on its significance. Inevitably, the following questions will come to mind: What is Pan Americanism? Why Pan Americanism? Do children in our Catholic schools take an active part in it?

WHAT IS PAN AMERICANISM?

Pan Americanism like democracy is elusive when it comes to defining it, but it may be said that it is a democratic way of life whereby a united America of 21 republics works out its own

salvation by contributing to the freedom and peace of the entire world.

The founders of this philosophy of life in the Western Hemisphere were Christian realists. They were democrats in the truest sense of the word. Man, made to the image and likeness of God, was the corner-stone on which they built the greatest democracy the world has ever seen. No mere idealists were these champions of the rights of man and of American independence. They were visionaries only in the sense that, in the light of Faith, they penetrated into the future greatness of America and interpreted her destiny for all time to come. The Good Neighbor Policy, so worthy of our late President who promoted it, was but the crystallization and adaptation of Jefferson's belief in a united hemisphere and Simón Bolívar's dream of a confederation of Hispanic American states. Today, in the aftermath of the most cruel war in the history of mankind, a united and free America, symbolized by the Statue of Liberty, bears aloft the torch of democracy to a gaping and gasping world.

PURPOSE OF PAN AMERICANISM

Now for a consideration of the second question. The purpose of Pan Americanism, or of the union of the 21 republics of the Western Hemisphere, is to build up a strong, compact democratic organism in order that America may achieve her own high destiny and thus contribute to the freedom and peace of the world. In unity there is strength. Unity cannot exist without friendship; friendship depends on understanding; and understanding on knowledge. Thus, the moral basis on which the whole Pan American structure rests is *knowledge*, for without knowledge there can not be mutual respect, democracy, and freedom. Consequently, it is the duty of every American worthy of the name to make an earnest effort to know each other in order to preserve freedom and peace in the hemisphere and to set an example for the rest of the world. The approach to friendship is through man's intellect and will. It is a cultural approach. It is spiritual in that it touches the soul of man.

In the present article, because of limited space, it would be impossible to examine, even briefly, all the basic elements which tend to strengthen the unity of the American people within the framework of the Pan American structure. The same may be said concerning the adverse elements which retard the growth of

American democracy. Consequently, only the most important of these elements are considered here.

Christianity is, without doubt, the greatest unifying force in the Western Hemisphere. From the day that the intrepid mariner, Christopher Columbus, the Christ-bearer, discovered America, down to the present hour, the cross which he planted in her virgin soil has been her support and her pillar of strength. Adobe missions, now mellow with age, are reminders of missionary activity in the days of her colonization and evangelization, while the names of her cities read like a litany of saints. Altars are found not only in cathedrals and humble churches, but also in valleys and on slopes of hills, for America is still young. The tinkle of mass bells rivals the music of her streams.

MARY, "QUEEN OF THE AMERICAS"

Wherever Christ is found there His Mother is, also. Mary, "Queen of the Americas," is truly the golden link in the chain of friendship that binds the American people, whether addressed, as in Mexico, simply "*la Indita*," or in Argentina "Our Lady of Lujan," or in the United States "the Immaculate Conception." Mary, Christ's Mother, belongs to Americans everywhere. With the universe now dedicated to her Immaculate Heart, a *new world* is in the making with Mary—its life, its sweetness, and its hope.

Before considering the most important element that retards the growth of American democracy, attention should be given in passing to the thought that the governments of *all* the American nations are "republics," and, consequently, "democracies," since the two terms are synonymous. Many well-meaning people of the United States, because they are further advanced along the road of democracy, do not share this point of view. They try to measure Latin American democracy with a yardstick of their own making. This is a mistake. Democracy is a living organism, ever fluctuating and pressing on toward its goal, and, therefore, it cannot be measured. While dictators have usurped, and still do usurp, the right of many Latin Americans to have a free hand in their government, these same dictators, unlike the Fascist type, have never dared openly to ignore demands by the masses to govern themselves, because being, in most instances, Latin Americans themselves, they know only too well how people of Latin heritage regard *democracy*. Consequently, they are forced to give

lip service to democracy and even pay it outward deference and respect.

Fortunately for the Western Hemisphere and for the entire world, no form of government other than the democratic has prevailed in America for any length of time. The first president of the United States refused a crown. Dom Pedro II of Brazil took it off. Iturbide and Maximilian of Mexico lost their lives trying to hold it on. In matters of government, as in everything else, Americans have their own way of getting what they want.

ROLE OF RELIGIOUS TEACHERS IN PAN AMERICANISM

Of all the adverse elements that tend to keep Americans from achieving complete cooperation is the difference in their cultures. Latin America is predominantly Catholic; North America is predominantly Protestant. Here it is, precisely, where *knowledge*, based on Catholic education, is a necessity if America is to achieve her high purpose in this world. The Catholic school has not only a great responsibility, but also an excellent opportunity to help America become, what Bolívar wished her to be, the "Mother of Republics." And never before as now is a mother so much needed to unite and keep united the family of nations. The hour of America's motherhood, thanks to the cooperation of Catholic schools, is at hand. A *new man*, the fruit of her womb, is anxiously awaited by a weary world. The Sister in our Catholic schools has been specially chosen by God to be America's handmaid at the supreme moment of her deliverance. Entrusted by Him with the education of children in their formative years and endowed by Him with the ennobling virtues of womanhood, the Sister is called at this crucial time in the life of America to assist her to set man free. This is the new task that she is urged to assume in the call to action by Christ's Vicar, Pope Pius XII, to obtain "True Freedom and Peace for all Nations." Strange though this new task may seem to her, the Sister knows that the Virgin of Virgins leads the way. Just as Mary, unmindful of inconvenience, hardship, and fatigue leaves the seclusion of her home in Nazareth to go into the hill country of Judea to minister to her aged cousin Elizabeth at the birth of the greatest man born of woman, so the Sister, in disregard of funds, weariness, and labor leaves the seclusion of her home in the convent to go into the hill country of the world to minister to her beloved America at the birth of the greatest

man she has yet brought forth. By the example of charity, forgiveness, and resourcefulness that the children in the Catholic school see in their teacher, the Sister is able to fashion of their hearts a spiritual, living bridge that will unite forever America and the world.

When this span on the Spiritual Pan American Highway is completed, the family of nations will ride in freedom and peace on the Royal Road of the Cross which leads to paradise. Then, and then only will the handmaid of America rejoice eternally with the handmaid of Christ and together sing Mary's hymn of praise:

"My soul doth magnify the Lord.
And my spirit hath rejoiced in God my Saviour.
For He hath regarded the lowliness of His *handmaid* . . ."

WHY LIBERAL ARTS COURSES SHOULD BE REQUIRED OF VOCATIONAL STUDENTS

THE SELFISH AND THE ALTRUISTIC ASPECT OF EDUCATION

AUSTIN J. APP

During an educational institute, honoring the formal installation of the first president of a pretentious municipal "people's university," its unique contribution to the community was represented as its appeal to the "common man." A rival, highly endowed, tuition-less university was assumed to take care of, and restrict itself to, the intellectual aristocrats.

One panelist held that just as the high schools in the last thirty years have had to widen their appeal so as to attract and hold the masses, so in the next thirty years the colleges somehow will have to gather within their walls these same masses and offer them something that can interest and benefit them.

Another, supported by many, maintained that the solution lay in tailor-made courses. Let the students be given whatever course in whichever manner a group of them—ten or more—want. If enough students to make it pay want a bondselling course, why should the university not offer it? Some courses already give as satisfying a demand were cited as tailoring, shoe-repairing, and furniture repair.

An administrative officer attested that as a matter of fact it is easy to attract the common man to the university for any and odd vocational courses. "There is not the slightest difficulty," he said, "getting bulging quotas for courses in public speaking, bondselling, secretarial work, every kind of engineering, plumbing, mechanics, dancing and draftsmanship. In fact it is hard to resist student pressure to put on more and more of such courses in more and more lines of work."

He then went on to say that the problem is to get the common-man type of student into the liberal courses—into literature, history, philosophy, the abstract sciences, and the non-commercial arts. He declared that there must be something wrong with the teachers of the liberal subjects. "Why can't they put the same personality appeal into the liberal subjects as the vocational and commercial teachers put into theirs?" he asked. "Why can't the liberal arts professors create the same urgent demand for their

subjects as the vocationalists do for theirs?" He implied that the liberal arts professors apparently are deficient in personality, enthusiasm, and teaching method.

Such an implication is a seriously false one. It stems from the same misunderstanding which moves some potential philanthropists to say, "Prize-fighting doesn't ask for contributions, the distillers and brewers don't, the jazz bands don't, I don't see why churches and libraries and museums must constantly beg for donations and gifts. Why can't they pay for themselves? Must be something wrong with the way they are managed."

ALTRUISTIC APPEAL OF THE LIBERAL ARTS

Not to compare but to point the argument, one can add that gambling and prostitution likewise never have had to be endowed. In short, man will pay for anything that administers to his physical, animal nature, and the lower the instincts to which anything administers, the more it leans towards sinfulness, the more he is willing to pay for it. Conversely, man will only reluctantly and grudgingly pay for whatever administers to his soul and spirit, and the more purely it administers to his soul, the less he will pay for it, and the more he must be coaxed and subsidized into it.

Rightly understood and rightly taught, the liberal courses are altruistic. They move a student to subordinate his selfish instincts and impulses to the needs and desires of his fellowman. They cultivate all those potentialities in a student which differentiate him from the brute. They try to make him feel and do all those things against which the natural man in him rebels but which God and society very much require and for which his still uncultivated supernatural soul only very, very faintly, if hopefully, begs.

SELFISH APPEAL OF VOCATIONAL COURSES

The vocational courses, on the other hand, after due regard for the overlapping and middle ground usual in human activities, are essentially selfish. They purpose to help a student get ahead among his fellowmen. They train him in making that part of him which man has in common with the brute more comfortable—better fed, clothed, housed, amused. They improve his efficiency in producing these things *for others*, supplying important but purely natural, "selfish" wants—and in obtaining them *for himself*—through better jobs and pay.

Macaulay, the prince of materialists, long ago pungently said,

"If we are forced to make our choice between the first shoemaker and the author of the three books 'On Anger,' we pronounce for the shoemaker." Liberal courses are on the side of the lean Clerk of Oxenford speculating on anger, and the vocational courses are with the confident, demanded, popular shoemaker. "It may be worse to be angry," continues Macaulay, "than to be wet. But shoes have kept millions from being wet; and we doubt whether Seneca ever kept anybody from being angry."

Vocational courses give what the students personally (selfishly) want—better jobs and more money—and increase and improve what the taxpayers personally (selfishly) want—more shoes, that is, more and better clothes, houses, tradesmen, secretaries, cooks, nurses, and on a higher level, teachers and doctors. Furthermore, vocational courses provide these physical, immediate wants in certain, measurable quantities. On the other hand, liberal courses offer the student what he certainly does not personally and of his own accord want—the wish to be right rather than president—and what the taxpayer does not realize that he wants—a teacher who will tell him that he can't have better schools and lower taxes at the same time.

Naturally, therefore, taxpayers and millionaires will more readily subsidize vocational courses than liberal ones. Still more naturally do students flock to vocational courses and not to liberal ones. Students want to type, print, weld, sell, dance, sing better than other competitors. They know what they want and why; the wants are material, physical, and measurable; and the college can easily fit the courses to the wants.

WHY NOT GIVE THEM WHAT THEY WANT?

Consequently comes the suggestion, "Why not give them what they want! Why not as much as possible even tailor-make courses for them! If a student wants only chemistry or only salesmanship or only conversational public speaking, why should he be plagued with history or literature or philosophy!"

This sounds plausible, until scrutinized. Supposing the student interested in salesmanship is allowed to confine himself to such courses until he is a super-duper bond salesman. In the meanwhile he has not been subjected to Dickens' Old Scrooge story nor the history of business cycles nor ethics. Consequently he uninhibitedly unloads upon his fellowmen, including, we hope some of

his teachers, millions of worthless or inflated bonds. He quickly pushes ahead of all other bondsalesmen—a huge success, with a mansion, two cars, and fur coats for his women folk. Had he been brought into contact with Charles Reade's *Hard Cash* in a required liberal course, a book which describes the suffering that can come from a bond swindle and bank failure, he might never have become the very top bondsalesman! And that would have been luck for many people—but, alas, even they would never know until the Day of Judgment what loss Reade spared them. Therefore, like Macaulay, they would keep on doubting whether any real good ever comes from all this liberal stuff!

What applies to our mythical bondsalesman obviously applies to all vocations. The fellow who confined himself to conversation and public speaking courses, to the exclusion of ethics, might uninhibitedly become the most successful seducer in his county. The exclusive chemistry specialist might discover his own private atomic bomb and blackmail society with it. Courses in history, tracing the invariable eventual fate of terrorizers, would tend to deter him. And so on. For medicine and law, fiction, such as Cronin's *Citadel* and Lewis's *Arrowsmith*, has graphically pictured what liabilities to society expert vocationalists can be if their professionalism was never sublimated with the altruism vaguely but surely inherent in liberal courses.

It would seem, therefore, that a college should require a blending of liberal with vocational courses from all its students. If colleges might be merely tradeschools, they would neither need nor deserve tax or endowment support. Cook, dance, trade, beauty culture schools can make money from more than enough anxious and paying students. If colleges are to give students only the vocational subjects such trade schools offer, why subsidize them?

VOCATIONAL COURSES OF SECONDARY VALUE

The answer must be as follows. Vocational courses, even though they are primarily and selfishly valuable to the students themselves, are also secondarily valuable to society. They do increase the physical wellbeing of human beings. Though this administers merely to that part of us which we have in common with brutes, it is nevertheless right and proper that we should be well clothed, fed, housed, and amused. Since trade schools are willing and perhaps able enough to take care of such instruction,

it might be argued that colleges should not take over such vocational training.

Only, one must insist, if and when colleges add to vocationalism what tradeschools cannot do is college vocationalism justified, and even desirable and necessary. Any tradeschool can give tailor-made vocational courses satisfactorily and profitably. But tradeschools cannot require liberal courses, and still attract enough students to support themselves. Therefore they will not and cannot do it. In fact, if they did, they would be liberal colleges.

Since vocational courses do benefit society, the colleges have a right and some duty to offer them. But because these vocational courses are, as regards society, merely training to satisfy man's animal wants, and, as regards the student, training motivated chiefly, almost only, by the selfish urge to succeed, to get ahead of competitors, the college can and must require of its students a proper share of altruistic courses. The liberal courses, properly conceived and taught, are altruistic. They promote justice, kindness, and charity towards the other fellow. Their theme song is, "Do unto others as you would be done by." They subordinate the selfishness of the body to the higher, the spiritual, the supernatural "selfishness" of the soul.

Students, being natural, will not flock to acquire this supernatural selfishness. Professors of literature will never be as sought after as "professors" of ballroom dancing—or even of speech making. When a teacher of literature, like Billy Phelps of happy memory, is famed for attracting even football players to his classes, investigation reveals that these football players got credits for the course, and that the assignments were few, the examinations easy, and the grades high.

Christ Himself, as long as He gave the people wine, and bread, and cured their sick, was immensely popular. When He gave them spiritual bread, all but His disciples veered away. But He insisted on adding His spiritual food to His cure of the sick. The college must do so, too. It should insist that every vocational student get a quota of liberal courses. On that basis alone does a college deserve tax or endowment support. Such support enables it to make the tuition so low and to offer such agreeable facilities that, along with the prestige of a promised degree and the distinction of college credits, even very selfish and narrowly vocational people will prefer a liberalizing college to a vocationalizing trade school.

REORGANIZING THE SOCIAL STUDIES CURRICULUM IN THE SAINT PAUL SCHOOLS

REV. ROGER J. CONNOLE

Although for many years Catholic writers and speakers have constantly pointed out the necessity of incorporating Catholic principles in the curriculum of the parochial schools, the classroom teachers have been given very little practical guidance in how this may be done. To meet their needs the Commission on American Citizenship of the Catholic University has, during recent years, devoted itself to the task of developing a program for the schools and of providing the necessary guidance and teaching materials. As a result of its efforts the Catholic schools have been provided with a statement of Catholic social principles, *Better Men for Better Times*, and a curriculum plan called *Guiding Growth in Christian Social Living*.

With these materials to guide them a committee of teachers from the schools of the Archdiocese of Saint Paul began, in the fall of 1944, a reorganization of the social studies program for grades four through eight. As the work progressed the committee found that the plan given was not completely satisfactory as a guide for incorporating Catholic social principles into the curriculum for the middle and upper grades. The modifications introduced as a result of this experience will be described for the consideration and criticism of others working in the field.

PLAN OF "GUIDING GROWTH IN CHRISTIAN SOCIAL LIVING"

In Part I of *Guiding Growth in Christian Social Living* a plan for the practice of Christian social living is presented. According to this plan the child finds himself in a situation that calls for action. The situation may be found in his home environment, at school, or in the local community. Each will involve a relationship with God, with his fellow man, or with nature. The parent or teacher shows the child how to meet the situation according to Christian principles. Instruction is given as it is needed and action follows immediately. Repetition of thought and action resulting from meeting many similar situations results in the formation of habits, attitudes, and ideals toward God, fellowmen, and nature. In this way Christian character is formed.

In Part II, "The Direction of the School Program Toward

Christian Social Living," the same general plan is applied to the teaching of the content subjects in the intermediate grades with this difference, that the situations now arise chiefly through the study of the school subjects. The selection of subject matter areas and grade placement was determined by an analysis of diocesan curricular materials in use throughout the nation. The content material within these subject areas is developed in such a way as to direct the child's experiences in geography, history, and science toward a series of objectives, which are stated as generalized understandings or appreciations involving man's relationships with God, his fellowmen, and nature.

ADAPTATION OF THIS PLAN TO THE MINNESOTA COURSE OF STUDY

The curricular organization usually followed in the schools of Minnesota is not the same as that given in the Guide but is similar in general outline. History is usually taught in two cycles: elementary American history in grades four and five, Old World backgrounds in grade six, and American history repeated in grades seven and eight. The geographical sequence consists in an introduction through type countries in grade four, Western Hemisphere in grade five, Eastern Hemisphere in grade six, and Industrial Geography in grade seven.

Inasmuch as it is impossible for middle grade pupils to adequately study a whole hemisphere in one grade, the committee decided to spread regional geography over three years by studying the United States and Canada in grade five, Europe and Asia in grade six, and Southern Lands in grade seven. To give the fourth grade pupils more time for mastering the fundamentals of geography it was decided to take formal history out of the fourth and fifth grades and to begin with Old World backgrounds in grade six.

When this general pattern was decided on, committees made up of teachers from the various grades were asked to select from the objectives in the *Guide to Christian Social Living*, the understandings and appreciations that applied to their subject and grade. With these objectives as a guide they were to develop teaching units.

PLAN NOT SUITED TO SUBJECT MATTER CURRICULUM

The work had not progressed very far before it became evident that the guidance technique did not fit a program of subject matter

units. The guidance method is the means used in the informal, more or less incidental, training given at home or outside of school. Its efficacy lies in the fact that instruction is imparted at a time when the child is conscious of a need for the instruction because he has to meet a vital situation. The information acquired is applied immediately. This combination of conscious need, vital problem, and immediate action makes a deep impresson on the child's memory. The action does not have to be repeated very many times before a relatively permanent attitude is formed.

Meeting a situation vicariously in studying history or geography is a different experience. The persons and places concerned are usually beyond the child's present experiences. As a result the ideas he gets from the printed page are often inadequate or confused. Moreover, the information gleaned is not related to a problem as vital to the child as a real life experience out of school.

In order to build up understandings and appreciations through the study of subject matter the teacher must select, from the content to be studied, a problem whose solution requires the application of a Christian principle. This problem is then presented in relation to the child's present experience so that he is motivated to seek its solution.

The solution, however, is attained, not through direct experience, but through the medium of pictures, books, explanations, and discussions. The child looks at pictures of persons, places, and actions beyond his present experience. He reads to find more facts about such people and places, and listens to explanations and reports. Because of the nature of these study activities the teacher must give careful guidance to see that facts and relations are brought into clear relief and that extraneous matter is excluded. To keep motivation strong and to give the child opportunity to learn by using the facts he has acquired, she needs to provide many opportunities for creative activities. Gradual assimilation is accomplished through constant repetition of the same idea in a variety of forms. All of the activities, however, must be related to the problem so that their effect is cumulative. The final result of a series of study experiences such as those described, is the formation of a generalized understanding which becomes the basis for a general attitude. If this understanding is the starting point for further study of another related problem the cumulative effect is increased.

This method of influencing character by the study of ordered fields of subject matter derives its efficacy from the cumulative effect of a series of carefully planned study activities related to significant problems. Unless the problems and study activities are carefully chosen there will be no cumulative effect. The result of study will be the acquisition of a great number of unorganized facts which are soon forgotten. Consequently, if the teacher is to influence character through the study of subject matter she must plan her work directly toward that end.

The attempt to develop subject matter units of the type described based on the objectives given in the *Guide to Christian Social Living* was not satisfactory. Because most of the objectives were so general they could be applied to any unit, the teachers started their unit work with a long list of general, apparently unrelated, understandings. The result was that most of the units written made little or no reference to Catholic social principles, other than to state them as objectives. The teachers developed the historical or geographical material in their accustomed way, intending to supply the Catholic principles informally as the unit progressed.

The same tendency on the part of teachers to leave the development of Christian principles to incidental instruction can be noted in the sample units given in Part III of the *Guide to Christian Social Living*. The unit, "Travel and Transportation in Latin America," makes no specific reference to any Christian social principle. Two major objectives touch vaguely on a situation involving Christian principles. They are: "To develop a neighborly feeling towards Latin America," and "To develop such an interest in Latin America as will promote continued learning about and appreciation of that part of the world." In the "Story of Communication" the only specific mention of anything related to religion is the understanding: "The Church has done much to preserve our Christian heritage through records and other forms of communication."

Christian social principles can, without doubt, be inculcated informally in those real social situations that arise from class projects, but the subject matter itself will not contribute to the development of Christian social thought unless the Christian principle is made a direct objective to be achieved by carefully organized study activities. Moreover, the fact that specific guidance for the teacher is lacking may result in a return to the

accustomed mode of organization or in the adoption of a practice of incorporating religion into the unit by means of a type of pious commentary. In view of these facts, the committee decided a different frame of reference should be provided for guiding the development of units of work in the social studies.

A FRAME OF REFERENCE FOR THE SOCIAL STUDIES

When one studies the social sciences he reviews and systematizes the social activities of men. Instead of analyzing and grouping these activities according to their direct relations to God, fellow-men, or nature, it would be possible to study them in their results, that is, to relate them to the social institutions that come into being because of man's pursuit of a definite purpose. One could begin with the three necessary societies, the Church, the family, and civil society. The two human societies could be subdivided into areas based on man's nature as a physical, intelligent, social being. Because man is a physical being much of his activity must be directed toward supplying the food, shelter and protection necessary to sustain life. This could be called the economic area of social life. As an intelligent being he will devise ways of communicating thought, preserving and promoting ideals and expressing his inmost experiences. In other words he will develop a culture. This is a second area of social life. Finally, because he is a social being with a free will he must learn to work with others and to set up some form of social authority. We can call this third area the political aspect of social life.

A framework of this kind, built around the necessary human societies, must be studied in a definite setting in time and place. Children at least cannot study them as abstractions. The three societies can easily be given a definite location in each of the grades by beginning with the immediate environment of the child. In the first grade he can study family life considering parental authority, food, shelter, and protection at home and simple aspects of his native culture in the family circle. In subsequent grades the fields can be extended to include the neighborhood, the local community, home life in lands different from his own and, finally, in the country as a whole. In the sixth grade a new cycle, based, not on the child's experience, but on the relative complexity of social life, can be introduced. This cycle will begin with a study of the necessary societies in a simple tribal form of social life and

progress, through a study of history, down to our present day.

The Church will be studied primarily in the religion class but the teaching of God through His Church will be applied to the interpretation of the activities in each area in the different times and places. Although the social activities of men differ from country to country and from age to age one thing, however, should not change. That is the purpose of each institution. God, in creating men, gave to each the same nature and destiny. Whatever changes are introduced, either because of environmental differences, technological progress or man's personal desires, must be evaluated in terms of God's plan. The changes are good if they help man attain the unchanging purpose set by God: they are bad if they cause him to deviate from that purpose. "When a society is perishing, the true advice to give to those who would restore it, is to recall it to the principles from which it sprung; for the purpose and perfection of an association is to aim at and to attain that for which it was formed."¹

In using this frame of reference a teacher could acquaint herself with the basic Christian principles² governing economic, cultural, and political life and apply them as a standard for evaluating the activities of any time or place.

If these standards are constantly set before the child's mind as he progresses through the grades, and if he is constantly referring the situations he encounters in studying history and geography to these standards, he should acquire not only a Catholic philosophy of life but also an attitude of subjecting all social forms and activities to the test of conformity to the principles of his philosophy. He should make considerable progress toward that goal expressed by Pope Pius XI when he said that "the product of Christian education is the supernatural man who thinks, judges, and acts, constantly and consistently, in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; . . ."³

The plan described provides a definite area and sequence for each grade together with an unchanging standard for evaluation.

¹Pope Leo XIII, "On the Condition of Labor," *Four Great Encyclicals*. N. Y.: Paulist Press, p. 16.

²Cf. *Better Men for Better Times*. Chapters I, II, and III as a general introduction; Chapter IV, the home; Chapter V, economic life; pp. 30-31, culture; Chapter VII, political life; Chapter VI, the Church.

³Pius XI, "Christian Education of Youth," *Four Great Encyclicals*, p. 69.

To fit the needs of unit organization, however, the principles that form the standard of evaluation should be expressed in the form of generalized understandings. This was done by reducing them to the following nine basic generalizations:

1. Each individual has dignity, worth and value regardless of his status in society and, as such, has a right to life and the freedom necessary to achieve his supernatural destiny.

2. Love is the basis for the bond of unity in family life and, since civic life is an extension of family life, charity should bind together all members of society.

3. The goods of this world were given to man to be used in working out his destiny. Each individual has a responsibility for the conservation and proper use of the world's resources.

4. Since men, in the process of producing, manufacturing or distributing goods, tend to divide labor and form occupational groups, it follows that the members of each group must deal justly with other groups. No one group can promote its own welfare at the expense of another group. (This generalization is an elaboration of No. 2.)

5. The products of human intelligence are the common heritage of all and not the possession of a privileged few. Like material goods they should be used to aid man fulfill his destiny. (Examples of proper use are: providing more efficient economic and social life; beautifying environment; refining mind, morals and taste; satisfying creative desires; providing recreation; worshipping God.)

6. The authority of any government comes from God through the people, i.e., God gave man a nature which demands some form of government but left him free to work out the particular form suited to his needs.

7. The teaching of the Church on the dignity of man and the necessity for charity and justice has affected the development of forms of government in that, under Christian influence, they tend to foster and protect more of the rights of the common man.

8. This same teaching of the Church has resulted in a wider diffusion and more proper use of cultural gifts.

9. Nations, like individuals, are bound by the laws of justice. They cannot promote their own advantage at the expense of other nations.

These statements cover the fundamental ideas concerning the individual (1); his basic relations with others (2); and his economic

(3 and 4), cultural (5), and political (6 and 9) life. Generalizations 7 and 8 show the influence of the Church on social life.

The fundamental generalizations were then related to the subject matter for each grade in such a way that they could be set up as major objectives and developed gradually. One or two related generalizations constitute the theme of each grade, that is, they receive special emphasis. In subsequent grades the generalizations developed at an earlier level are used as a foundation for building an understanding of the next principle which then becomes the theme of that grade.

The following outline shows the content material, basic generalizations, and theme of each grade level.

Grade IV: The economic and cultural aspect of family life in a number of type countries. Develop the economic and cultural purpose of family life and direct study toward fundamental generalizations Nos. 1, 2, 3, and 5. Theme material Nos. 3 and 5.

Grade V: The economic and cultural life of United States and Canada. Extend the concept of economic life to the processing and distribution of natural products and the formation of occupational groups. Fundamental generalizations Nos. 2, 3, 4, and 5. Theme material Nos. 2 and 4.

Grade VI: The political, economic and cultural life of ancient and mediaeval times. Develop the purpose of the state and fundamental generalizations Nos. 4, 5, 6, 7, and 8. Theme material Nos. 7 and 8.

Grade VII: The political, economic and cultural life in America up to 1829. Develop the purpose of the state with particular emphasis on the formation of our constitutional form of government. Fundamental generalizations Nos. 1, 2, 5, 6, 7, 8, and 9. Theme material No. 7.

Grade VIII: Political, economic and cultural life of America, 1829 to present time. Develop purpose of state in relation to economic and cultural life. Fundamental generalizations Nos. 1, 2, 5, 6, 7, 8, and 9. Theme material Nos. 7 and 8.

In the fall of 1945 a group of teachers in a Workshop at the Saint Paul Diocesan Teachers College took the organization described above as a guide for developing teaching units. Each grade group first set up objectives for the year which were based on the subject matter content and the basic generalizations for that grade. The content was then broken up into six or seven

unit topics, the objectives of which were drawn from the grade objectives. In this way the basic Christian principles were definitely incorporated into each unit.

THE NEW ORGANIZATION AND CATHOLIC ACTION

This method of bringing Catholic principles into the study of the social sciences not only fits the needs of a subject matter curriculum but also prepares the student for a life of Catholic action. He learns the fundamental ideas of Catholic social life and develops the habit of applying them in evaluating any program of social action. He thus has the knowledge and attitude required for Christian living, especially in a materialistic environment.

The method employed is different from that used in many Catholic textbooks which incorporate Catholic content by emphasizing the participation of Catholics in social action without attempting to evaluate the worth of the action itself. This attitude grew up as a result of anti-Catholic attacks which usually took the form of an assertion that there was an essential conflict between a Catholic's loyalty to his country and his Church, or between the dogma of the Church and the discoveries of science. To meet such attacks Catholics adduced facts to show that individual Catholics were able, without prejudice to their Faith, to take part in the political life of the country or to pursue scientific research. Insofar as the presentation of these facts is used to combat prejudice the method is good and useful. It may, however, be carried to extreme with undesirable results. Many Catholics show a tendency to accept the values of a materialistic age and to point with pride at the evidences of Catholic participation, even though the Catholic in question may not put into practice any Catholic principle.

The use of the frame of reference described in this article will discourage such an attitude. Attention is directed toward the action itself rather than toward the religion of the participants. A program that is in accord with Catholic standards will be approved and accepted even though its authors are not Catholic.

VALUE OF THE NEW ORGANIZATION

The modifications introduced as a result of the study in the Saint Paul schools are offered for the examination and criticism of others because they seem to provide definite advantages for

the curriculum maker. They are suited to a subject matter curriculum; they make provision for growth in the understanding of Catholic social philosophy; and they result in the formation of the kind of attitude needed for intelligent Catholic action in a predominantly materialistic environment.

[Editor's Note: The Director of the Commission on American Citizenship of the Catholic University will reply to this article in next month's issue.]

POSITION OF THE READING SUPERVISOR

The position of the supervisor is naturally the function of the curriculum. Only if he has certain necessary qualifications can the program be effectively executed. First a knowledge of the literature that has been written regarding reading is needed in order to know the conditions in the classroom under which the knowledge of the supervisor is to be used. Second, a knowledge of the conditions for supervision is needed. Third, a knowledge of the conditions for cooperation with teachers is needed. Fourth, a knowledge of the conditions for cooperation with parents is needed. Fifth, a knowledge of the conditions for cooperation with the community is needed.

Reading is in mind not only with the individual but with the group. It is also in the mind of the supervisor. His mind must be open to the study of the new methods and techniques, and he must be in touch with the situation and the needs of the individual. He must be able to see the individual in the group, and the group in the individual. He must be able to see the individual in the group, and the group in the individual. He must be able to see the individual in the group, and the group in the individual.

Obviously, then, the reading supervisor must be well trained not only in reading procedures and techniques but also in the reading techniques. Without a knowledge of the reading techniques the program could hardly be well planned. It is also the needs of the individual. The supervisor must be able to see the individual in the group, and the group in the individual. He must be able to see the individual in the group, and the group in the individual. He must be able to see the individual in the group, and the group in the individual.

SUPERVISION OF READING

DORIS I. MAIORANO

Within a comparatively short period of time the supervision of reading has gained a position of importance in the school program. Educators are realizing more and more that reading is the foundation of the curriculum and that it must be taught as a means to an end and not an end in itself. Only with this understanding, that of being a tool, can adequate programs be initiated so as to reap the most benefits for the children.

That there is need of supervision in reading is shown by the many investigations in this field. The conclusions of many experiments show that there is need for a reconstruction of the present techniques and methods of teaching reading. Therefore, it might be said that the present conditions that exist in reading programs are a direct challenge to constructive supervision.

POSITION OF THE READING SUPERVISOR

The position of the supervisor is naturally, then, one of great responsibility. Only if he has certain necessary prerequisites can the program be effectively executed. First, a knowledge of the literature that has been written regarding reading; second, a thorough knowledge of the conditions in the classrooms under his jurisdiction for supervision; and third, a knowledge of how to gain cooperation with teachers to direct effort toward current, acceptable practices.

Keeping these in mind not only will a supervisor guide a program but he will also find as outcomes of each, lines along which he must continue to grow to be of service. His mind must be an open one, ready to study newer methods and trends, analyze them in relation to his situation and utilize what he can to fill his needs.

Obviously, then, the reading supervisor must be well trained not only in reading procedures and techniques but also in remedial reading techniques. Without a knowledge of corrective procedures the program could hardly be well planned to take care of the needs of some of the individuals.

The knowledge concerning the status of reading in a supervisor's locale is most vital. No printed or published materials can give a supervisor the essential information he needs concerning his own individual situation and problems. Too, no program can be

expected to deal adequately with a situation unless it is planned in terms of local needs. Any means whatsoever should be utilized by a supervisor to help get a clear picture of his community.

Perhaps one of the most effective and most satisfactory ways to do this is to make a general survey of the system. This survey would consist of appropriate standardized reading tests along with information gathered about individual pupils, methods of teaching, or special policies peculiar to individual schools or districts.

After this preliminary survey which will, in many cases, prove to be diagnostic the emphasis of the program can be derived. This emphasis is based on the lacks revealed in the survey. The origin of these deficiencies must be uncovered or supervisors may fumble about and even be responsible for the persistence of reading disorders. No remedial measures should be initiated or attempted unless the etiology of the deficiency is located, stopped, and then work to correct the errors begun.

FACTORS TO BE STUDIED

The following factors to be considered for a study of local conditions by the supervisor have been taken from the seventeen points listed by Barr and Burton¹ and should be thoroughly studied if a reading program is to be successful. Perhaps some of the most important factors to be considered are those of nationality, race, home conditions, social conditions, and economic conditions that are peculiar to school buildings of varying districts. Here one can readily see the difference each of these factors would have on youngsters entering first grade to learn reading. At this stage the various language reading readiness skills need developing. If a child hasn't had the advantages of many language experiences due to any of the above conditions, his first contacts with printed symbols have no real meaning. On the other hand, if a child is socially and emotionally well adjusted, has had the opportunities to shop, visit, travel and hear good speech, he is the child who brings much meaning to the first primers and who profits more in the end.

Second, it is necessary to have information about kindergarten training, entrance age to school, and the basis for promotion to first grade and subsequent grades. Here, too, can be brought up the factor of the system's basis for promotion to any grade. Is it

¹*The Supervision of Elementary School Subjects*. N. Y.: D. Appleton. 1929. Chapter IV.

on the basis of achievement only or is the social maturity of the child considered?

Third, what is the policy as to the supplies of textbooks, and other reading materials and just what materials are available and in which schools? It might also be well to investigate the library facilities for the districts.

Fourth, what are the facts in regard to the size of classes, amount of time spent on reading, its correlation to other subjects in each grade and the amount of provision that is made for individual differences?

Fifth, what is the general attitude of the teachers, principals, and community toward changes of procedure or policy? Here the supervisor should see that his services prove as helpful as possible in regard to the immediate needs of the teachers.

Many small errors, no doubt, can be found in a system but it is the duty of supervision to see the entire program as a whole and not put into effect a small, narrow program. A balance between reading and all its aspects should be considered and emphasis put where it will do the most good for the entire broad program.

INITIATING A READING PROGRAM

In initiating new plans for a reading program the supervisor should not readily recommend procedures that have not been tested. There are teachers in systems who are interested in the scientific study of reading. These teachers should be discovered and in turn they may try new ideas as might directly pertain to their particular school and needs. The results of the data gathered by these teachers will give them opportunity for study and growth in a field of interest and will also be of value to the entire school system.

There are many conditions that influence teachers to keep their inadequate or inappropriate methods. Supervisors must realize what these influences are. Only in this way can constructive help be given.

For example, some influences might evolve around poor early experience and training, where teachers teach as they were taught, with only slight variations, or exactly as they were taught in training. The latter methods might be acceptable but not in all instances. It is important that techniques or methods be adapted to the current situation. One way to understand the latter situa-

tion is for the supervisor to investigate the city or town's source of teacher supply, inquire into their policies, and provide study groups for those who want to improve their methods or change them to suit the system.

Procedures which follow a manual too closely, spontaneous teaching, too minutely planned lessons which allow no flexibility if the children offer suggestions, and lessons based on only one or two plans which offer monotony, are all influences a supervisor should understand if he is to plan his work successfully.

The main work of the supervisor is the improvement of instruction for better results. This statement might infer that improvement of instruction is necessary for the poor or average teachers only. Perhaps it is so in most cases but a good supervisor will not only show his value through improvement of the poor or average teacher but on his capacity to improve the best. It is through the supervisor that these superior teachers might enrich their background by using additional recommended professional materials.

Since the supervisor is such, he should take advantage of his extra specialized knowledge and render assistance to the teachers by demonstrating methods or techniques he wants tried out.

USE OF DEMONSTRATION LESSON

The demonstration lesson is one of the best ways to achieve a higher level of classroom efficiency in reading. Supervisors must realize that teachers need and appreciate examples of good classroom procedures brought before them. Who better than the supervisor can show what he wants emphasized and how it might be achieved? The teacher learns much more and more easily just what the supervisor means by seeing and then doing.

It is the function of the demonstration reading lesson to exemplify the use of sound method, show what devices are effective and how to employ them, and to exhibit the results of good technique.

The supervisor must also realize that the techniques of teaching may be improved only if there is an understanding of the principles of his particular demonstration lesson. He must, therefore, be certain that these particular principles are clearly defined to the teachers.

At all times it is the duty of the supervisor to furnish guidance

and be a constant source of inspiration to his teachers. If guidance is to be successful the supervisor must be adequately supplied with materials which can be used as sample materials.

ABUNDANT READING MATERIAL NECESSARY

A modern reading program cannot be carried on with a minimum of basal readers but it requires an abundant supply of all types of reading materials. The provision of these materials is partially the responsibility of the supervisor. It offers a problem, but with the proper distribution of available books, the efficient use of libraries and the exchange of materials between rooms in the same school or different schools, more materials can be had.

Often times there is an abundance of reading material stored in closets in some schools untouched, perhaps no one even realizes their potential use, and in others there is a bare minimum. A redistribution of books and extra materials in a system would certainly help counteract the problem. A good supervisor prevents the waste of any material. The interests of the children, as well as their special needs should be kept in mind when selecting materials.

Too we find in many schools first grade readers confined only to first grades and second readers to second grades and so on throughout the entire school. It is well known that all second graders are not reading in second readers, and so on. How then is the teacher to adequately fill the needs of these children if the materials and books aren't readily available? Again the supervisor must provide a satisfactory arrangement of book distribution and make them accessible to all the teachers. He might find it expedient to have an inventory of all books in each room and building, and together, with the recommendations of the teachers and principals, work out a more suitable plan for the use of the books. This method would probably work out to better advantage for everyone.

This inventory would also serve to discover the many books that have long been unused. With a little ingenuity these copies can be put to worthwhile use by cutting them up and supplying not one child with one book but ten or more children with a story each. Reading level files of these materials can then be started and kept in a special place for use by all.

The supervisor must be amply supplied with materials for the

remedial measures he wishes to initiate. By supplying mimeographed materials of particular reading exercises to the teachers he is better insured of their understanding just what points he is trying to emphasize. Short bulletins with clear, concise suggestions are invaluable to the teachers; long drawn out bulletins defeat their own purpose.

DIRECT AID TO TEACHERS

The supervisor will be of greatest service if teachers find that their particular problems are specifically met. If teachers find that the supervisor can be called upon at any time for advice and that they will be given direct assistance with their problems, then the supervisor has achieved his real aim. The supervisor should be considered as a consultant and helper, rather than a person to be held in awe and seen only at regular visiting periods.

It might be said that the truly efficient supervisor will organize his teachers and materials so that he will not be needed after a period of years. The good supervisor can easily work himself out of a position.

As in all fields of education, supervision is the subject of many unfair criticisms. It has been said that at present reading research is twenty years ahead of the practices that are used today in the schools.

Supervisors should keep abreast of the scientific research in the field of reading. They should be ready to apply the worthwhile results of research to their particular situations so that they will prove of value to them.

Since teachers and pupils both profit greatly from adequate supervision it should be provided for them. Only when superintendents and school committees realize this can there be hope for more and better supervision in the reading field.

AN EVALUATION OF PRESENT OPPOSITION TO PAROCHIAL SCHOOLS

REV. CORNELIUS MALONEY

June 1, 1925, is an important date in the history of American Education. This day is associated with the famous decision of the Supreme Court of the United States which determined the unconstitutionality of the Oregon Compulsory Public School Law, thereby indirectly guaranteeing the constitutional right of the parochial school to exist. Each year we are more appreciative of this legal recognition of the unique value of the human personality and its relationship to family and state.

The famed pronouncement of the Court did not succeed in silencing the protests made against Catholic Parochial Schools. The specious arguments advanced in favor of the Oregon Legislation and those advanced lately in opposition to the recent Mead-Aiken Bill are fundamentally the same. The arguments are neither sound nor novel; they are not matured with time. This difference is noted: some current denunciations are made with less reserve, and occasionally with such total disregard for truth, that they have lost all semblance of rationality.

FOUR POINTS OF PROTEST

The Oregon Bill was conceived and brought to life by a resolution adopted by the Masons in May of 1920.¹ This resolution contained essentially all of the antagonisms against the parochial schools which later made their appearance in the Court. The protests may be thus summarized:

1. The assimilation of foreign-born citizens is best secured by and through the attendance of all children at our public schools. What is the foundation in reality for this statement? Any evidence that parochial schools are conducted on less patriotic lines has not appeared. On the contrary, parochial schools always have been alive to the necessity of teaching the "foreigner" the principles of government.

2. Children should not be divided into groups which form an environment often antagonistic to the principles of our government. In a truly religious atmosphere, antagonisms are not stimulated. The devotion of "foreigners" educated in parochial schools to

¹"Scottish Rite Clip Service," August 4, 1923, quoted in *Oregon School Case*, p. 733.

American institutions has been clearly demonstrated by the large numbers who have made the supreme sacrifice, especially during the last four years, to defend and preserve these institutions.

3. The public school melting-pot produces the true American. Like so many of the complaints brought against the parochial schools, this is a mere figure of speech unable to withstand analysis. Were there such a thing as a "human melting-pot," its desirability would be most questionable. The problems of minority groups are created, to a great degree, by ethnocentrism. Much of real value can be contributed to our cultural pattern by "foreigners."

4. Youths in public schools are more carefully instructed in history, "reverence and righteousness." Mere rhetoric is exemplified in this charge. The implication is that only in public schools are accuracy in history and instruction in "reverence and righteousness" to be found.

IDENTITY OF EDUCATION WITH THE STATE

Twenty years have not served to clarify the issue in the minds of the protestors. Today, a false assumption, which through frequent use seems to enjoy the privileges of a fact, motivates most of the current attacks against the Catholic Parochial Schools of this country. This presupposition identifies education as a function of the State only. From this conception flows the corollary which provides the basis for most of the current attacks upon the Catholic School System; namely, that it is not in accord with "the democratic way of life." *The New York Times* on January 13, 1930, commenting editorially on the attack of Pope Pius XI directed against the public school system, states the principle thus: "The Pope's Encyclical sounds a note that will startle Americans, for it assails an institution dearest to them—the public schools—without which it is hardly conceivable that democracy should long exist." The editor feared that should other denominations assume this attitude, "the very foundations of the Republic would be disturbed." Mr. Conrad Moehlman phrases the position in this manner: "Public education, like Protestantism, has felt itself so integral a part of American life that it has not defended itself against the insinuations of its enemies."²

Syllogistically, the argument may be stated thus: The public

²Moehlman, Conrad, "Parochial Attack on Education," *The Protestant*, July-August, 1945, p. 38.

schools are the foundation of our democracy; but the parochial schools are not in accord with the spirit of the public schools; therefore, parochial schools are not in accord with the spirit of democracy.

It is alleged that, un-democratically, parochial schools withdraw their ability and effort from the common pool of effort at the disposal of the public schools. Mr. Rogers states: "Democracies of the past failed largely because they lacked the homogeneous, unifying values of an educational system free from religious dogmas or theocratic ideas of government." Then, quite dogmatically, he adds that "it is a social and political maxim that sectarian schools supported from general taxation retard the progress of man."

There are two corollaries to this charge. First, only the public schools provide a democratic education, and only a democratic education is a scientific education because it seeks truth at the cost of the most beloved prejudices. Second, parochial schools do not train pupils for leadership and cooperation for the commonweal. Pupils are taught to follow blindly the commands of their religious leaders.

"THE DEMOCRATIC WAY OF LIFE"

To assert that parochial schools are not a part of "the democratic or American way of life" is but a pointless uttering. The most cherished feature of our democracy is its guarantee of religious freedom. Groups of citizens in this democracy are required by conscience to rear their children according to the teachings and in the atmosphere of the religion they profess. In order to fulfill this demand of conscience, and protected by the constitutional guarantee of freedom of religion, these religious minorities maintain their own schools. Thus, "the democratic way" or function of government would not merely refrain from prohibiting the parochial school, it would aid its expansion when possible as an extension of its guarantee of religious freedom. In this manner, the parochial schools may serve as a safeguard of democracy; to guard the rights of the minorities is the American democratic way!

The educator who views the parochial schools as a mere agency of parental protest is mistaken. Historically, parochial schools antedated the public schools in this country. Nor is the deprivation of Federal aid to parochial schools the traditional "American

¹Rogers, Elmer E., "Mead-Aiken Education Bill Galley Proof," C 181.

Way." The practice of Federal aid to schools, hospitals and other non-profit institutions controlled by churches of every denomination dates back to the beginnings of our history. The Northwest Territory Ordinance of 1785 provided that: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." It stipulated that in the distribution of the land, Lot 16 in each township was to be given perpetually for the use of schools, and Lot 29 "for purposes of religion." History also reveals direct grants of public funds to non-public schools in the New England Colonies. Georgetown University, and the old Columbian College, now George Washington University, received Federal aid. The granting of Federal funds to sectarian schools was held by the United States Supreme Court to be constitutional and as serving in the interest of sound public policy. Chief Justice Hughes, rendering the decision against the State of Indiana which sought to interfere with a Federal donation to the Vincennes University, ruled expressly that the use of public funds for the purchase of textbooks for use in non-public sectarian schools is in the public interest. Later in history did not Yale, Dartmouth, Kentucky College, Rutgers and other sectarian educational institutions receive Federal grants for their expansion programs? Most recently, the GI Bill made available Federal funds for tuition and upkeep in sectarian as well as nonsectarian schools. The GI Act was unanimously adopted by the United States Congress. Did not Congress act "in the American way?"

Democracy is a government "for the people." Discrimination is not a characteristic of democratic government. The parent who sends his child to a parochial school exercises a guaranteed Constitutional right and at the same time complies with the state compulsory education laws. The government which allows a citizen the exercise of his right and deprives him of benefits granted to all for the general welfare is not functioning democratically. It makes the exercise of a right a liability. When a government forces a Catholic child living in a rural area to trudge in mud and slush to get to school, it impedes the exercise of his right. Transportation to school in a school bus is his right, no matter to what school his parents may decide to send him. Public benefits should be divided among all in the state without discrimination as to race or color. That is the American ideal!

Do sectarian schools create a more divisive society? We strive for unity, but a unity which destroys the rights of minorities, a unity which would do violence to the conscience of a group, is more harmful than desirable. Uniformity is not unity; regimentation is not the American way.

WILL CATHOLICISM WIN AMERICAN EDUCATION?

The second general category—into which attacks upon the parochial schools fall—is the charge that Catholics are striving to control education in the United States. For conclusive proof of this proposition, the opponents of parochial schools offer the words of Pope Pius XI, quoting the Encyclical of December, 1929: "As for the scope of the Church's educative mission it extends over all peoples without limitation according to Christ's command: 'Teach ye all nations'."⁴

Harold Fey, in his series *Can Catholicism Win America?* is startled by the fact that today there are 7,647 parochial schools with 2,048,723 pupils in the United States. Ten years ago there were 966 parochial high schools in the country with 158,352 pupils. In 1943 there were 1,522 high schools with 472,474 pupils. Mr. Fey asks: "Did this swift development just happen or is it a result of a deliberate policy?"⁵

UNION OF CHURCH AND STATE BUGABOO

There is in this country a group which fears the expansion of the parochial school system and which infers that any implementation of the parent's rights to enrol his child in a parochial school is a union of Church and State. In America, we have no union of Church and State, nor is such a union likely. Cardinal Gibbons remarked that "the separation of Church and State in this country seems to Catholics the natural, the inevitable, and best conceivable plan, the one that would work best among us, both for the good of religion and of the State . . . and I can conceive of no combination of circumstances likely to arise which make a union desirable either to Church or State."⁶

The religious indifferentism so manifest in every aspect of American life points less to a union of Church and State today than at the time the great American Cardinal was writing.

⁴Pope Pius XI, *The Christian Education of Youth*.

⁵Fey, Harold, *Can Catholicism Win America*, p. 5.

⁶Cardinal Gibbons, *Retrospect of Fifty Years*, quoted in the American Federation of Labor's *Opportunity for Education for All*, p. 10.

INEFFICIENCY OF THE PAROCHIAL SCHOOLS

Mr. Rogers charges that Catholic parents send their children to sectarian schools in total ignorance of the efficiency of the public schools over the sectarian schools. This charge contains the essence of the third general category of attacks against the parochial schools; namely, that the parochial schools are inefficient in organization and function. Mr. Rogers laments: "Federal aid to non-public schools would greatly strengthen the growing system of sectarian schools. Such competition increased by Federal aid would be a constant menace to the expansion and administration of the non-public schools."⁷

Should we conclude that efficiency is synonymous with numbers? The New York City School Board, on October 26, 1945, made the following proposals: (1) Complete teaching staff in each school; presently there are between five and fifteen classes in each school that do not have teachers. (2) Smaller classes in tension areas were recommended. All of which would lead to the conclusion that the efficiency of many public schools is hampered by too large classes. The situation in New York is a typical one today.

The editor of *The Protestant* is of the conviction that Catholic parents send their children to parochial schools only because of the coercion of their religious leaders. It proved a source of real concern to Mr. Kenneth Leslie that Mr. LaGuardia should pay tribute to Catholic education on the occasion of the dedication of the Cardinal Hayes High School. "He placed the parochial schools on a position of equality with our public schools."⁸ It is apparent that Mr. Leslie is not familiar with the parochial school system.

Because no serious scholar or honest citizen could be impressed sufficiently to take seriously the attacks of Dr. L. H. Lehmann, little consideration will be given them in this paper. It is his thesis that Catholic religious education has not lessened crime among its pupils compared with pupils taught in public schools. Dr. Lehmann's study is an unequalled specimen of grim humor, prejudice, and ignorance. The attack is based upon "selected portions" of Father Leo Kalmer's *Crime in the United States*. A superficial review of Father Kalmer's book makes evident how untenable is Dr. Lehmann's position in the light of accepted

⁷Rogers, Elmer, *op. cit.*, p. C 181.

⁸Leslie, Kenneth, "Editorial," *The Protestant*, June-July, 1945, p. 6

criteria of scientific scholarship. Dr. Elizabeth Walsh, of the Catholic University faculty, has satisfactorily and completely refuted Dr. Lehmann's thesis. Only maliciousness could have prompted his preconceived conclusion.

SCHOOL TEXTS CRITICIZED

Dr. Moehlman questions the efficiency of the parochial schools on another score. He asserts: "The campus of the public school is the one area in American life where religious and social tolerance is cultivated."⁹ A consideration of the contents of history and Religion textbooks was employed to support his claim. In the critic's opinion, the views found therein are prejudiced and narrow-minded. He referred in particular to the teachings of the Church on death, purgatory and hell as "trite with ecclesiastical and dogmatic astigmatism."¹⁰ Although it is not expected that the critic would accept our dogmas, some evidence of the "religious tolerance" cultivated in the public schools should be demanded.

A WORTHY CRITICISM

The last criticism of the parochial schools to be noted is one which, without malice, states a fact. It notes the physical limitations and handicaps under which our parochial schools labor. Well-equipped laboratories for the effective teaching of the sciences: chemistry, physics, domestic science, manual arts and commercial training; art and music instruction worthy of the name; library and gym facilities; teachers who have received professional training—these and other factors are taken for granted today, and we may profit by the competition which the public schools offer us. In honesty, however, it must be acknowledged that in spite of its physical shortcomings, the parochial school has succeeded remarkably in its aim: "to promote the harmonious development of all the powers of man according to their essential hierarchy."¹¹

To relatively few of our critics have the terms "dogma," "freedom," "democracy," and "education" a correct significance. In most of their attacks against the parochial schools, the opposition is guilty of our alleged crime—dogmatism—for their condemnations are tantamount to nothing less.

⁹Moehlman, Conrad, *op. cit.*, p. 39.

¹⁰*Ibid.*

¹¹Redden and Ryan, *A Catholic Philosophy of Education*, p. 326.

OPINIONS OF COLLEGE ADMINISTRATORS REGARD- ING LAY COUNSELORS IN CATHOLIC WOMEN'S COLLEGES

MARY BELLE WELSH AND EUGENIE ANDRUSS LEONARD

Last winter a questionnaire was sent to the ninety Catholic women's colleges with a four-year curriculum located in the United States inquiring as to the opinion of the administrators regarding the employment of lay counselors in the field of Guidance. Sixty-two of the administrators of the ninety colleges responded by filling in the questionnaires. Twenty-one, or 34 per cent of the cooperating college administrators, stated that they had lay counselors on their staffs. While the sixty-two cooperating colleges were scattered over all parts of the United States, fifteen of the twenty-one having lay counselors were located east of the Mississippi River.

The administrators of the colleges having lay counselors expressed themselves as follows: nine approved "very highly," ten approved "to a limited degree," and two did not answer the question. The administrators of the forty-one colleges not employing lay counselors reported five as approving "very highly," twenty-eight as approving "to a limited degree," three as approving "not at all," and five as not answering the question. Of the total sixty-two cooperating college administrators, therefore, fourteen approved "very highly" of lay counselors, thirty-eight approved "to a limited degree," and three disapproved of lay counselors.

Since the field of Guidance covers a wide range of activities, it was subdivided as follows: religious, personal, educational, social, vocational and occupational. The cooperating college administrators were given an opportunity to express their opinion regarding the functioning of lay counselors in each of these areas of counseling by underlining one of the following five words: prefer, approve, tolerate, disapprove and much opposed.

RELIGIOUS COUNSELING LEAST FAVORED

In the field of religious counseling the college administrators employing lay counselors expressed themselves as follows: one administrator preferred the lay counselor to do religious counseling, nine administrators approved of the practice, five tolerated the practice, two disapproved of the practice, two were much opposed to the practice, and two did not answer the question. Of the

college administrators who did not have lay counselors in their employ, none preferred to have lay counselors do religious counseling, seventeen approved of the practice, six tolerated the practice, eleven disapproved of the practice, three were much opposed to the practice, and four did not answer the question. As a whole the group of college administrators tended to approve of lay counselors doing religious counseling, since nearly half of the group gave positive responses. However, eighteen administrators gave definitely negative responses which made this area of lay counseling the least approved of the six areas included in the study.

A second request for information was sent to the twenty-one college administrators employing lay counselors asking for more detailed information regarding the services of the lay counselors. The responses indicated that where religious counseling was done by a lay counselor it was concerned with answering questions regarding religion that arose in the course of the regular academic teaching or with inquiries from non-Catholic students regarding religion.

Personal guidance by lay counselors was more favorably considered by the college administrators. Of the twenty-one college administrators employing lay counselors two preferred lay counselors doing the personal counseling of students, thirteen approved of the practice, two tolerated the practice, one disapproved of the practice, none were much opposed to the practice, and three did not answer the question. Of the forty-one college administrators not employing lay counselors none preferred lay counselors doing the personal advisement, twenty-six approved of the practice, nine tolerated the practice, two disapproved of the practice, one was much opposed to the practice, and three did not answer the question. The group as a whole made forty-one positive responses and four definitely negative responses.

EDUCATIONAL GUIDANCE

A similar favorable response was received regarding educational advisement. Among the twenty-one college administrators employing lay counselors, one preferred lay counselors doing the educational advisement, fifteen approved of the practice, two tolerated the practice, and three did not answer the question. Among the forty-one college administrators who did not employ lay counselors one preferred a lay counselor to do the educational

advisement, thirty-two approved of the practice, three tolerated the practice, one disapproved of the practice, one was much opposed to the practice, and three did not answer the question. Among the educational guidance duties listed for the lay counselor were "Advice on choice of major fields of study; advice on courses for major fields and help with scholastic difficulties." Of the total sixty-two college administrators forty-nine preferred or approved of lay counselors doing the educational advisement and two administrators were opposed to the practice.

SOCIAL COUNSELING

In the field of social counseling, among the twenty-one college administrators who employed lay counselors, eight approved of lay counselors doing the social guidance of students, ten approved of the practice, one tolerated the practice, none disapproved or were much opposed to the practice, and two did not answer the question. Of the forty-one college administrators not employing lay counselors, four preferred that lay counselors do the social counseling, twenty-eight approved of the practice, four tolerated the practice, one disapproved and one was much opposed to the practice, and three did not answer the question. Therefore, of the sixty-two cooperating college administrators, fifty were in favor of lay counselors doing the social counseling of students and two were opposed to the practice.

Social counseling was reported to consist of (1) advising students on social problems, (2) helping in social maladjustments of students, (3) teaching freshmen and sophomores good social usage, and (4) having charge of the social activities of the students.

VOCATIONAL AND OCCUPATIONAL ADVISEMENT

In the field of vocational advisement, of the twenty-one college administrators employing lay counselors, nine preferred the lay counselor doing the vocational counseling, nine approved of the practice, one college administrator tolerated the practice, and two did not answer the question. Of the forty-one college administrators not employing a lay counselor, three preferred a lay counselor to do the vocational counseling, thirty-one approved of the practice, three tolerated the practice, one was much opposed to the practice, and three did not answer the question. The duties of the lay counselor in this field seemed to be that largely of

advisement of occupational interests, marriage, arrangement for vocational speakers and field trips. Of the total sixty-two cooperating college administrators fifty-two gave positive responses and only one administrator gave a definitely negative response.

The field of occupational guidance received the most favorable response from the cooperating college administrators. The twenty-one college administrators who employed lay counselors were strongly in favor of permitting the lay counselors to carry this responsibility. Fourteen of the college administrators preferred the lay counselors doing the occupational guidance, four approved of the practice, one tolerated the practice, none disapproved or were much opposed to the practice, and two did not answer the question. Of the forty-one college administrators who did not employ lay counselors, thirteen preferred lay counselors doing the occupational guidance, twenty-three approved of the practice, two tolerated the practice, none disapproved or were much opposed to the practice, and three did not answer the question. Of the whole group of cooperating college administrators, therefore, fifty-four approved or preferred the lay counselor doing occupational guidance and none disapproved of the practice.

When the responses of all of the administrators to the six fields of counseling were added together, 73 per cent were found to be favorable to lay counselors and 7 per cent opposed to the idea. These figures approximate the response of the administrators to the previous question in which 22 per cent of the group approved of the idea of lay counselors "very highly," 61 per cent "to a limited degree" and only 3 per cent disapproved.

PRINTER'S ADVICE TO SCHOOL JOURNALISTS

LOUIS S. M. BARR

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"I'll just put it down this way and let the printer fix it up the way he thinks best," and the teacher in charge of the school paper, or perhaps one of the student editors, further strains the relations between the institution and the printer who is charged with the responsibility of publishing the school newspaper.

Frankly, this paper is in defense of the printer who, in order to publish a newspaper for the average high school today, has to be something of a magician, a clairvoyant, and a diplomat. Most of the small high schools and too many of the larger ones continue to ignore the printers' centuries-old warning that neither type nor paper can be condensed or expanded at will.

Since a considerable portion of money expended by our schools for publishing their papers is the result of negligence in the preparation of copy for the printer, an attempt is made here to recall important suggestions, most of which should be familiar to the faculty advisor, and others with which he should familiarize himself.

PRACTICAL SUGGESTIONS FOR REDUCING EXPENSE

Composition is the biggest single item of expense in the printing of a school paper. While most faculty advisors perhaps realize this fact, a good number of them forget that changes made in the proofs also come under this charge. It is a gross waste of time and money when these corrections are made necessary because of a lack of care in the preparation of copy.

Members of the Catholic School Press Association have a style book available for their staffs prepared under the direction of Dean J. L. O'Sullivan of Marquette University's College of Journalism. A careful perusal of the papers published by member schools, many of which have won national honors in their fields, indicates that this style book is generally being used. Other schools may secure copies of this valuable book, or they may arrange their own. In any case, all written copy, before it is sent to the printer, should conform to the style determined upon before the publication of the first issue.

Printers would rejoice if the schools made correct use of the

symbols for copyreading and proofreading instead of drawing series after series of fantastic zigzag lines and curves in futile attempts to convey to the harassed printer the ideas existing in the minds of the advisor and editors. These symbols, which may be found in any good basic journalism textbook, should be mastered and used because their proper application will help save time and money.

Copyfitting sometimes is a perplexing problem, but there are a couple of simple methods of handling it. One is to take a copy of a previous issue of the school paper, count the average-sized words in a line and multiply that number by the number of lines in the space desired. If a new printer is doing the work, get a sample line or two of the type he plans to use for your paper and follow the same procedure. In this connection, an oft-made suggestion may be repeated: it is well to have several "shorts" or filler items which the printer can use to fill in unexpected "holes" during the makeup. Incidentally, it is good journalistic practice to write stories in such a way that their last paragraphs, or more, may be cut off without substantial loss to make them fit certain positions in the paper.

School paper publishers were practically unanimous some years ago in welcoming the general use of the flush type of headline and the almost total disappearance of banks. While good judgment and discrimination remain necessary adjuncts for pleasingly balanced heads, they may be said to be within reach of the average school paper editors in the sense that the unit count is varied enough to remove most of the old difficulties caused by a disregard of mechanical limitations. Care should be taken, when the final copy is sent to the printer, to have the various stories and their headlines properly and adequately identified.

CLOSER COOPERATION WITH THE PRINTER

A few words may be inserted here for the benefit of school newspapers using odd-sized cuts to brighten their pages. Unless these cuts are handled properly, their use adds to the printer's worries as well as to the final cost of the publication. An experienced advisor will make certain that the printer receives the pictures in plenty of time to have cuts made. If the school is to provide the cuts, these should be sent, adequately identified, with the copy. It happens that well-intentioned advisors, instead of

waiting for the cuts to come from the engraver's, indicate on the dummy the amount of space to be left open for them. When the printer receives the cuts he finds all too often that at least half of them do not fit the holes left open according to the dummy indications. If the cuts cannot be sawed down, and many of them cannot be trimmed sufficiently, then the type must be recast with the attendant additional expense. And the problem of trying to distinguish cuts of similar size and shape over the telephone is just another way of straining friendly relations.

As good care should also be taken to identify stories that run longer than a page. The best method is to paste the sheets together, regardless of the consequent length, and the printer will be only too glad to handle it according to the habits of his composing room.

When the copy is thus prepared it should be gone over thoroughly to avoid expensive and delay-causing proof corrections. It is impossible to expect perfect copy and proofs, but the errors can be reduced to a minimum with a proportionate saving in the budget.

Arrange with the printer for the deadline date and adhere to it faithfully. The average print shop handling school periodicals cannot be expected to duplicate everything the student editors see accomplished in the metropolitan dailies because of the shop's physical limitations or the school's limited financial outlay for such projects. Intelligent (and the word really ought to be capitalized) cooperation with the school printer will pay generous dividends in fun, funds, and friendship.

EDUCATIONAL NOTES

AN APPEAL TO THE SCHOOL CHILDREN

The following letter has been sent to the Diocesan Superintendents of Schools by Very Rev. Msgr. Frederick G. Hochwalt, Director, N.C.W.C. Department of Education:

On Laetare Sunday, March 31, 1946, the annual collection for the Bishops' War Emergency and Relief Committee will be made in the Churches of the United States. The importance of this collection is evident from the words of the Holy Father's recent appeal in which he calls for intensified aid to youth in the war crisis. In his Encyclical Letter, *Quemadmodum*, the Holy Father said in part:

"We ordain therefore, that in each of your Dioceses you assign a day on which public prayers will be offered to appease God's anger and on which, through your priests you will admonish the faithful of this urgent need and exhort them to support by their prayers, good works and offerings every movement that is directing its forces fully and effectively for the succor of needy and abandoned children.

"This is a problem, of course, which touches all citizens, whatever be their views, if only their hearts respond to the appeal of nature and religion. But it belongs, in a special sense, to Christians who should see stamped on these poor destitute little brothers the image of the Divine Child and who heed those words: 'Amen I say to you, as long as you do it for one of these, the least of my brethren, you do it for Me.' (Matt: 25, 40.)"

In response the Bishops' War Emergency Relief Collection Committee has recommended that a special appeal to children be made in conjunction with Laetare Sunday Collection. It is suggested that the participation of the children take the form of offerings gathered through acts of mortification and self-denial during the Lenten Season. Although the Church collection is confined to Laetare Sunday, the appeal to the school children should be continued throughout the Lenten Season.

If this project meets with the approval of your Ordinary, may we suggest that you encourage and support the suggested procedures in your Diocesan school system. The Holy Father has made a strong appeal for the interest and cooperation of all in a program that involves the welfare of child-victims of war disaster.

In order to bring the Holy Father's plea to the attention of teachers and children, a series of graded reading materials for classroom use in elementary and secondary schools has been prepared by the staff of the Commission on American Citizenship of the Catholic University. These materials, now being printed, will be distributed free to all schools and school systems requesting them.

May I express the earnest hope that superintendents and administrators of all our Catholic schools will join forces to support this special children's collection and insure its success. The money realized, of course, is a major consideration; but there is, in addition, the highly important educational opportunity to bring to our young people the proper concept of international solidarity and brotherhood in Christ.

WORKSHOP ON COLLEGE ADMINISTRATION AND ORGANIZATION

To be held at the Catholic University of America from June 17th to June 27th: Dr. Roy J. Deferrari, Director; Brother Urban Fleege, Assistant Director.

The purpose of the Workshop is chiefly to enable college administrators to come together and exchange ideas and experiences, as well as to listen to a systematic presentation of the various aspects of college administration. It is hoped and expected that those attending will come with a specific problem for investigation.

The general plan of procedure is to have a morning and an afternoon session, except on Saturday when there will be only a morning session. At each session a single main topic will be presented by an expert or experts in the field. After the main presentation ample time will be allowed for a full discussion of all controversial topics that have arisen. Special time will be put aside for (1) the presentation and discussion of some topics not entered on the regular program and for which there is a reasonable demand on the part of the participants of the workshop; (2) private conferences with consultants on individual problems; and (3) special conferences of small groups on problems of mutual interest.

A trained librarian will be present to give bibliographical information to those attending the workshop. It will be his duty to have pertinent material for all topics discussed available on the shelves of the conference room.

Attendance at the Workshop will be limited. Those wishing to attend should make application for admittance to the Workshop as soon as possible and no later than June 1st. Application forms may be received on request by writing to the Registrar of Catholic University. This form should be filled out and returned to the Registrar immediately with a deposit of five dollars. When applying to the Registrar for admission, the applicant should indicate definitely whether or not he wishes accommodations for board and room. These accommodations will be made on the University campus.

Tentative topics for discussion: General education, the purpose of the Catholic college; Professional education; Organization, statutes, duties of officers, the registrar's office, records, the office of the president, the dean of women, the dean of studies; Faculty organization and development; Problems of admission; Curriculum; Special subjects: religion, philosophy, psychology, history, social studies, modern foreign languages, ancient languages; the library; Coordinating the work of the college with the secondary school, with the graduate school; the use of tests; the finances of the college; the religious life of students at college; accreditation; instruction in the college; cooperation among colleges; and the junior college.

ADVISORY GROUP ON EDUCATION TO JAPAN

The Honorable William Benton, Assistant Secretary of State for Public Affairs, in response to a request by the War Department, has invited a number of distinguished American educators to serve as an advisory group on education to Japan. The advisory group was originally proposed by the Supreme Commander for the Allied Powers in the Pacific, General Douglas MacArthur, who requested the assistance of competent authorities in various fields of education to advise his staff and through him the Japanese Ministry of Education on technical matters relating to the educational program to be followed under the Allied occupation.

The group will also make recommendations to the Supreme Commander on the most effective measures to be taken in the process of demilitarization and reorientation of the Japanese educational system. It is expected that the group will depart about February 22 from San Francisco and spend approximately one month in Japan.

In agreement with the War Department and General MacArthur, the Department has named Dr. George D. Stoddard chairman of the group. Dr. Stoddard is at present State Commissioner of Education for New York and President-elect of the University of Illinois.

The selection of the other members of the group was based on a list of 28 names which was proposed by General MacArthur and was announced in the press on January 4. Of these 28 persons, all of whom were invited to serve as members, the following accepted invitations:

Wilson M. Compton, President, Washington State College; George W. Diemer, President, Central Missouri State Teachers College; Frank N. Freeman, Dean, School of Education, University of California; Virginia Gildersleeve, Dean, Barnard College; Willard E. Givens, Secretary, National Education Association; Mrs. Mildred McAfee Horton, President, Wellesley College; Lt. Col. T. V. Smith, Professor of Philosophy, University of Chicago; David H. Stevens, Division of Humanities, Rockefeller Foundation; Alexander J. Stoddard, Superintendent of Schools, Philadelphia; William C. Trow, Professor of Educational Psychology, University of Michigan.

In order to complete the group, the following persons were invited by the Department to participate in the group and have consented to do so:

Harold Benjamin, Director, Division of International Education, Office of Education; Mr. Leon Carnovsky, Associate Dean, Graduate Library School, University of Chicago; George S. Counts, Professor of Education, Columbia University and a Vice-President, American Federation of Teachers; Roy J. Deferrari, Secretary General, Catholic University; Kermit Eby, Director of Research and Education, Congress of Industrial Organizations; Ernest R. Hilgard, Head of Department of Psychology, Stanford University; Msgr. Frederick G. Hochwalt, National Catholic Educational Association and Director, Education Department, National Catholic Welfare Conference; Charles Iglehart, formerly Professor, Union Theological Seminary and Methodist-Episcopal missionary to Japan, now advisor to the Civil Information and Education Section, SCAP; Charles S. Johnson, Professor of Sociology, Fisk University; Isaac L. Kandel, Professor of Comparative Education, Columbia University; Charles H. McCloy, Professor of Physical Education, University of Iowa; E. B. Norton, State Superintendent of Education, Alabama; Mrs. Pearl Wannamaker, State Superintendent of Public Instruction, Washington; Miss Emily Woodward, State Department of Education, Atlanta, Georgia.

Harold Benjamin will represent the Office of Education as Government adviser to the group replacing the Commissioner of Education, John W. Studebaker, who is unable to go.

Gordon Bowles of the Division of Occupied Areas of the Office of International Informational and Cultural Affairs of the State

Department will accompany the group as representative of the Department of State and Far Eastern Adviser. Paul Stewart, also of the same office in the State Department, will serve as Secretary-General.

Colonel John N. Andrews will accompany the group as military liaison. Colonel Andrews has been with Selective Service.

In making its selections, the Department has been in close consultation with the Office of Education of the Federal Security Agency and has also sought the advice of representatives of nationally recognized educational associations as well as of individuals prominent in the field of education, including the chairman of the group. As finally compiled, the list includes authorities from various parts of the country in all levels of education from the nursery school to the University. Various educational organizations and learned societies and foundations are represented. Specialists are included in such fields as adult, rural, and women's education, the use of libraries, physical and health education, educational techniques, curricula and administration, teacher training, educational psychology and comparative education.

CLASSROOM FILMS

The Encyclopaedia Britannica Films, Inc., and Ginn and Company, publisher of school textbooks, announced recently a plan for cooperative editorial research in the production of new texts and classroom films.

The plan is expected to develop new methods of integrating textbooks and audio-visual teaching materials for a more unified and effective interpretation of the school curriculum. According to the plan both companies will consult frequently and exchange research findings in order to make both classroom films and textbooks more perfectly complement each other.

The cooperative agreement in no manner alters the corporate relationship of the two companies. Encyclopaedia Britannica Films already has a similar working agreement with another school textbook publishing firm, D. C. Heath and Company, for planning better correlation between textbooks and films.

E. H. Powell, president of Encyclopaedia Britannica Films, Inc., announced the program with Ginn and Company, saying: "We welcome this opportunity to expand our cooperation with leading publishers of textbooks. The best use of classroom teaching films

must be based upon the school curriculum as it is developed by school authorities and as it is implemented by the producers of textbooks.

"For a long time we have cooperated with schoolbook publishers, and we believe that in this manner we can all make the greatest contribution to the progress of education."

F. A. Rice, president of Ginn and Company, said in connection with the announcement: "Ginn and Company has studied the development of teaching motion pictures for many years. As a specialized teaching tool, we believe that the classroom film, properly made and used, complements textbook instruction and that it makes a valuable and permanent contribution to teaching practices."

THE GRADUATE RECORD EXAMINATION

During 1944-45 the Graduate Record Examination, sponsored by the Carnegie Foundation for the Advancement of Teaching, entered its eighth year. More than 6,500 students took the Examination at 208 educational centers, including 11 in Canada. The number of complete scorings made in the last seven years exceeded 45,000. The Examination was extended to 98 higher institutions, a gain of about 35 during the year. All of these required or invited applicants for admission to graduate or professional study to submit results of the Examination as auxiliary credentials. More than one-third of the total number of institutions require the Examination of some or all classes of applicants.

The Examination, essentially a test of the student's knowledge over broad fields of subject matter, measures achievement in mathematics, physics, chemistry, biology, social studies (including history, economics, and government), literature, and fine arts. A verbal factor test is required. Advanced tests are available in major fields of specialization. Results are presented graphically in profiles, which reveal the standing of the student as to individual accomplishment and as a member of the tested group.

Between 1937 and 1945 the Graduate Record Examination project has disbursed \$530,989. The Examination is under the direction of Dr. William S. Learned.

PLANS COMPLETED FOR N.C.E.A. CONVENTION

Cardinal John J. Glennon has announced the appointment of Msgr. James T. Murray, Superintendent of the Parochial Schools

of St. Louis, as President of the Committee on Arrangements for the N.C.E.A. Convention in St. Louis.

Arrangements for accommodations in Kiel Municipal Auditorium have been completed. Committee meetings have been scheduled for April 22. General sessions have been scheduled for the convention as well as separate meetings for the departments and sections of the Association, which include the seminary, college and university, secondary school, school superintendents', and elementary school departments. Catholic deaf education and Catholic blind education sections will also hold meetings.

The Catholic Library Association has announced that it will hold its annual sessions in conjunction with the National Catholic Educational Association.

Hotel arrangements for both the N.C.E.A. and C.L.A. meetings will be made through the Housing Bureau, National Catholic Educational Association, 910 Syndicate Trust Building, St. Louis 1, Mo.

Convent arrangements may be made through the Local Director, Rev. James Hoflich, 4389 Lindell Boulevard, St. Louis, Mo.

OTHER CONVENTIONS ANNOUNCED

Invitations are being sent to the hierarchy, clergy, Religious and laity of the United States, Canada, Central and South America to participate in the Eighth National Congress of the Confraternity of Christian Doctrine to be held in Boston on October 26 to 29, it was announced at the National Center of the Confraternity in Washington. Archbishop Richard J. Cushing of Boston will be host to the Congress.

Bishop Matthew F. Brady of Manchester, member of the Episcopal Committee of the C.C.D., it was announced, will guide the development of the Congress program together with Msgr. Richard J. Quinlan, general chairman of the Congress.

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The 23rd national convention of the National Council of Catholic Women will be held in Kansas City, Mo., September 21 to 25, with its theme, "Women's Duties in Social and Political Life," it was announced in Washington.

Hosts to the convention are Bishop Edwin V. O'Hara of Kansas City and the Diocesan Council of Catholic Women, of which Mrs. Patrick T. Gibbons is president.

The California Unit of the National Catholic Educational Association held its annual conference in connection with the Los Angeles Archdiocesan Institute at Immaculate Heart College on January 1 and 2. The well-planned program under the direction of Very Reverend Patrick J. Dignan, Ph.D., Archdiocesan Superintendent of Schools, was attended by more than one thousand religious engaged in teaching throughout California.

SURVEY OF THE FIELD

The American Social Hygiene Association awarded an honorary life membership to Msgr. John M. Cooper, Professor of Anthropology of the Catholic University of America, at a meeting of the District of Columbia chapter of the association in Washington February 13. The award was given as part of the celebration of National Social Hygiene Day, the organization's officials have announced. Msgr. Cooper has been active in the field of social hygiene for nearly 30 years, serving both on the Board of Directors of the American Social Hygiene Association and on the Editorial Board of the association's *Journal*. . . . Mount St. Mary's College for Men, one of the oldest Catholic Colleges in the United States, has begun an extensive building program to cope with the increasing enrollment of veterans, college authorities have announced. Among the projects contemplated for the immediate future are a new science building, an infirmary, a library, a gymnasium, a golf course and extensive improvements to the grounds. The gymnasium will be dedicated to the College graduates who gave their lives in this war. The College is entering its 140th year of service in Christian education. . . . *Treasure Chest*, a new four-color "comic" magazine of the factual type, will make its newsstand bow on March 12, according to an announcement by George A. Pflaum, Inc., which also publishes the *Young Catholic Messenger* series of school papers. The new publication, which will present biographical material, activity projects, and fiction with a Catholic background, will appear every two weeks during the school year. . . . Publication of three booklets containing the addresses made at the National Catholic Conference on Family Life, Washington, D. C., February 5 to 8 is planned by the Family Life Bureau of the National Catholic Welfare Conference. . . . The War Commission at the College of St. Elizabeth, Convent Station, N. J., continuing its activities in the past semester, has reported the sale of \$14,000 in Victory Bonds and Stamps, as well as sizable

contributions of food and clothing to War Relief Services-National Catholic Welfare Conference and the preparation of Christmas packages for the men of Camp Kilmer, N. J. . . . A \$500,000 campaign for a new Preparatory Seminary was opened in Rochester, N. Y., with a dinner attended by 2,200 persons, the largest gathering of its kind ever held in the Rochester diocese. Bishop James E. Kearney of Rochester and Bishop Walter A. Foery of Syracuse sounded the campaign keynotes over a public address system rigged to cover the five dining halls filled to overflowing by the drive workers, who aim to finance the building of a new structure at 75-year-old St. Andrew's Seminary. . . . To educate social workers in improving relations between the various cultural groups in America's communities, a new course, "Community Organization and Cultural Relations," was established at Fordham University, N. Y., beginning February 13. George K. Hunton, editor of the *Interracial Review* and one of the founders of the Catholic Interracial Council, will direct the series of weekly lectures, Dean Anna E. King of the Fordham school has announced. . . . St. John's University, Brooklyn, has announced a new course, "Interracial Justice and the Encyclicals," to be included in the current semester curriculum as a supplement to the recently concluded course, "The Negro in American Life." George K. Hunton, editor of the *Interracial Review*, will be the director.

REVIEWS AND NOTICES

For Us the Living: An Approach to Civic Education, by John J. Mahoney. New York: Harper and Brothers, 1945. Pp. viii+344. \$3.

A professor of education in Boston University and director of the Harvard-Boston University Extension Courses for Teachers and a product of Phillips, Andover, and Harvard College, Dr. Mahoney has long been engaged in civic education as the art of making good citizens in the general Boston area—a meritorious and a cardinal matter. Indeed after twenty odd years, he still holds that the most important test of the public school, with which he is solely concerned, is “the kind of citizen it furnishes the republic.” Interesting are his observations on controversial matters. With a relish he quotes the cynical teacher’s bon mot: “Today we don’t burn our heretics; we merely fire them.” In an understanding of issues, in which reflecting men think correctly or otherwise, he has hopes for a solution. In sturdy Americanism, he would obliterate religious and racial prejudices, racialism, the theory of superior and inferior races, snobbery, and lawlessness. Here is an educator who knows a great deal about his own country and is able to draw upon a wide range of authorities of varied viewpoints whom he quotes aptly. Certainly he does not err when he appeals to history. He does not commit himself as much as student readers might like, for after all this is a textbook in citizenship, although much of his own writing is quotable and distinguished.

Dr. Mahoney considers the various hopeful programs of educators: homogeneous grouping, activity curriculum, the Winnetka plan, creative education, character building, vocational guidance, child-centered teaching, religious education on school time, inter-group education, and education for democratic responsibilities. He attempts to define democracy with the aid of several scholars and writers among whom might be mentioned John Dewey, Msgr. Fulton Sheen in his *Liberty, Equality and Fraternity*, Father Wilfrid Parsons in *Which Way, Democracy*, and Henry Mencken for the sake of contrast. Mr. Mahoney is concerned about political lethargy. I daresay he would maintain that all teachers in these States should be citizens, born or naturalized. Indeed he offers a chapter to the question “Are Americans Politically Intelligent?”

He sets forth the qualities of a superior political leader: rugged intellectual honesty, courage, brains, and social sympathy.

In the chapter "Are We Law-Abiding," some will not agree with the first observation: "Obedience to law is a *sine qua non* in any well-ordered societal group." There could be duly constituted authorities who were fascists or atheistic communists. Did not Jefferson appeal to the natural law? By and large, no law contrary to the mind of the community can be enforced under the jury system. Neither legislation nor the postmaster general (under Justice Douglas' wise reading in the *Esquire* case) can make men good. Well does he handle the ideals of social and economic democracy, prejudices, the impact of races in America, the failure of distributive justice; and the end of Adam Smith's rule.

Apparently, the United States, it would seem, must depend upon the social studies teacher rather than the religious teacher to guide youth morally aright. Hence the preparation and character of the social science teacher are paramount concerns. In conclusion, Professor Mahoney lists the desirable civic objectives for schools and indoctrinated pupils: an adequate understanding of democracy; whole hearted allegiance to the democratic way of life; an appreciation of rights, privileges and protections under democracy; a vital interest in things political; intelligence in political affairs; a law-abiding citizenry; intergroup understanding; an appreciative comprehension of economic democracy; and a translation of religion into civic behavior. And of all these goals, public morality is by no means the least. It ranks with social justice. Honest voters do not elect dishonest officials, at least knowingly. With this consideration of honesty in mind, the reviewer would call attention to a series of brief and candid articles, by Father Francis J. Connell, C. SS.R., in the *American Ecclesiastical Review* (1944-45), on such timely subjects as "Catholics on the Police Force," "Graft and Commutative Justice," "Deceiving the Public," "The Catholic in Social Work," "Catholic Legislators," and "Catholics in Public Office."

RICHARD J. PURCELL.

Physical Education for Elementary Schools, by Mary Louise Curtiss and Adelaide B. Curtiss. Milwaukee: The Bruce Publishing Company, 1945. Pp. 286. \$2.75.

Physical education, as a subject in the elementary school curriculum, has in the past been either overemphasized or under-

estimated. A suggested antidote for both extremes is the recent publication, *Physical Education for Elementary Schools*.

Chapters I and II, discussing the aims and objectives of physical education, are not only informative and enlightening, but positively convincing. One sees through the eyes of the authors the urgent need of providing an opportunity for the application of the moral virtues taught in the classroom. One imbibes unconsciously the enthusiasm of the writers when they speak of the physical education period as a golden opportunity to watch the formation and development of good habits, the adjustment both emotionally and socially of all members of the group, the beauty of courtesy, consideration, and tolerance, selflessness and responsibility. A pivotal thought in this section of the book is the very apt and beautiful reference to the Great Teacher and His method of teaching.

The chapters that follow form a Course of Study for the classroom teacher. The material incorporated in these graded programs is the result, not of theorizing or conjecture, as the authors tell us, but of thoughtful planning, development, and testing.

Several features which add particular value to the volume deserve special attention. The material for each grade is classified under two captions: Rhythmical Activities and Games. The music is printed with each activity. A list of classified records (p. 279) for primary, intermediate, and upper grades is a splendid asset to busy teachers.

The authors have rendered a positive service to our elementary schools in publishing a volume which will facilitate the teaching of physical education, and help to insert, as they term it, "the missing link" in elementary school education. They have given to the field of teaching a book which presents the broader, the spiritual aspects of physical training, one which will aid the child in the application of those virtues imperative in Christlike social living; those principles necessary to know "how to live, how to serve best, and how to attain happiness." This was the authors' purpose in writing the book. It must be that of every teacher who uses it.

SISTER MARY VERONE, S.N.D.

United for Freedom, edited by Leo R. Ward, C.S.C. Milwaukee: Bruce Publishing Co., 1945. Pp. viii+264. \$2.50.

Why educators should be interested in this symposium which commemorates the Centennial of the Co-operative Movement, is

apparent from the statement of one of the contributors, Rev. John C. Rawe, S.J., that "the only reason why greater growth and greater results have not been accomplished in the first one hundred years (is) the fact that co-operative business was not taught to the boys and girls in the schools."

In our age, when "education for social living" has become a watchword, the experience of educational leaders of St. Francis Xavier University, Antigonish, Nova Scotia, in successfully teaching and applying the principles of economic cooperation in their community should be better known and pondered by educators all over.

And, if the objection is raised that this experiment was applied to adults and "could never work in schools," there is a chapter "Co-operatives on the Campus" by Mary G. Dooling which reports the work of some of the 300 high school and college co-operatives in the United States and presents a practical plan for organizing them where they do not exist.

Significant also is the condemnation of campus co-operatives organized merely as money-savers. Probably the "most important" effect of co-operatives is that "through organization the young people begin to appreciate the opinions, and needs, and rights of others."

Obviously, social science teachers and librarians will be particularly interested in this volume, as a handy exposition of the principles, history, and development of the Co-operative Movement, but administrators, curriculum builders and student counselors will find much that is practical for their work in it.

For a symposium, the book is remarkably well planned and edited to eliminate repetitious matter. The opening essay, "The Spirit and Philosophy of Co-operation" is written by the editor in a familiar, at times racy, style that is designed to communicate to the reader some of Father Ward's enthusiasm for co-operatives. There follow some fifteen other essays on different aspects of the subject by such authorities as Andrew J. Kress, Luigi Sturzo, A. B. MacDonald, Martin E. Schirber, O.S.B., Eva J. Ross, Elmer E. Milliman, Hugh C. Reichard, Arthur T. Cavender, Emerson Hynes, Congressman Jerry Voorhis and James McShane, S.J.

GERALD J. SCHNEPP, S.M.

Democratic Education, by Benjamine Fine. New York: Thomas Y. Crowell Company, 1945. Pp. iii+251. \$2.50.

Convinced that the future careers of millions of Americans are at stake, depending upon the outcome of the struggle between the aristocratic and democratic philosophies of higher education, Dr. Fine, education editor of the New York Times, in a rather confused and loose manner, evincing misconceptions and "Dewey leanings," gives his own biased views on the issues at stake, showing why higher education should be more democratic, open to all who want a college education.

Drawn up on the one side is the extreme aristocratic group, represented by Hutchins and Barr who, through an inflexible program from which have been purged vocational and technical subjects, aim to develop the flexible mind, enabling the student to grasp the finer aspects of life, a "vision of greatness," while on the other, with which group the author bluntly sides, we have the "democratic" wing, headed by Dewey of Columbia, believing the curriculum of the college should be primarily concerned with the needs of the student and the contemporary problems of the community.

Dr. Fine's treatment suffers somewhat from a reduction of the questions facing higher education into an either-or pattern. Various philosophies underlie the solutions proffered the issues involved. Further, the "aristocrat's" position is not given adequate treatment. The author implies that in training the intellect the extreme liberal arts college does not educate the whole man nor prepare him for life. Actually, the intellectualist's position is that a liberal education aims at learning, not earning, and that learning is a life-long task. That training is truly liberal which prepares for adult education.

We agree with Dr. Fine that higher education today does not give the youth of poor parents a fair deal. (Ninety per cent of the children of the rich go to college, whereas this is true of only 5 per cent of the children of the poor.) We believe in higher education for the intellectual aristocrats, not for the socio-economic aristocracy. But we are not so sure that college education should be open to all, nor that it should become as common as secondary education today. Adult education for all, yes, but a college education for everyone, no.

Except for annoying repetitions, *Democratic Education* presents an interesting account of the varied aims and curricular offerings found in representative colleges and universities of the nation, but because of the author's bias the conclusions drawn must be sifted most carefully.

URBAN H. FLEECE, S.M.

Economic Analysis and Problems, by Rev. John F. Cronin, S.S.
New York: American Book Co., 1945. Pp. 623.

Dr. Cronin's college text, an expanded version of his earlier work *Economics and Society*, provides a comprehensive introduction to the study of modern economic life. Effort is made to preserve a proper balance between theoretical analysis and institutional description while effecting a logical synthesis of these complementary aspects of economic science. To this end the arrangement of materials departs, in some respects, from the traditional order of presentation.

Part I deals with business organization and operation. The first two chapters, devoted to economic history, supply a genetic approach to an understanding of our existing institutional environment.

His treatment of value theory, found in Part II, reflects the influence of the Austrian marginal utility school. Costs of the factors of production are opportunity costs. However, in a subsequent chapter on functional distribution he adopts the neo-classical position in distinguishing the returns to land and capital (rent and interest). Land is fixed in quantity and economic rent an unearned surplus.

Cognizance is taken of recent developments in the theory of monopolistic competition. Adverse social consequences of monopolistic practices are explained, public policy toward monopolistic situations described, and socially beneficial price policies proposed.

Part III contains a functional approach to problems of international trade, agriculture, consumer economics, public utilities, investment analysis, money and banking, Keynesian business cycle theory.

In Part IV, which bears the title "Problems and Philosophies of Distribution," one chapter each is devoted to public finance, functional distribution, and labor problems. The final chapters discuss significant alternative economic systems presently function-

ing in other countries, and programs of social reform sponsored by leading religious denominations with particular attention to Catholic doctrine.

An extensive list of references at the end of the chapters and in the Appendix provides abundant materials for report writing and collateral reading.

LAWRENCE P. McGRATH.

BOOKS RECEIVED

Educational

Barth, Pius Joseph: *Franciscan Education and the Social Order in Spanish North America (1502-1821)*. Chicago: Pius J. Barth. Pp. 431.

Carnegie Foundation for the Advancement of Teaching: *Fortieth Annual Report 1944-45*. New York: The Carnegie Foundation, 522 Fifth Ave. Pp. 140.

Cole, Stewart G., and Others: *Charting Intercultural Education. 1945-55*. Stanford University, Calif.: Stanford University Press. Pp. 58.

Fessenden, Seth A.: *Speech and the Teacher*. New York: Longmans, Green and Co., Inc. Pp. 290. Price \$2.50.

Gray, William S.: *The Appraisal of Current Practices in Reading*. (Supplementary Educational Monographs.) Chicago: University of Chicago Press. Pp. 255. Price \$2.00.

Odell, William R., Ph.D., and Stuart, Esta Ross, A.M.: *Principles and Techniques for Directing the Learning of Typewriting*. Boston: D. C. Heath and Company. Pp. 250. Price \$2.50.

Prall, Charles E.: *State Programs for the Improvement of Teacher Education*. Washington, D. C.: American Council on Education. Pp. 379. Price \$3.00.

Textbooks

Chadwick, H. Munro: *The Nationalities of Europe*. New York 11, N. Y.: Cambridge University Press, The Macmillan Company. Pp. 209. Price \$4.00.

Josita, Sr. Mary, O.S.F.: *Sing a Song of Holy Things*. Milwaukee: The Tower Press. Pp. 111.

General

Archer, John Clark: *The Sikhs. A Study in Comparative Re-*

ligion. Princeton, N. J.: Princeton University Press. Pp. 353. Price \$3.75.

Burton, Katherine: *According to the Pattern*. The Story of Dr. Agnes McLaren and the Society of Catholic Medical Missionaries. New York: Longmans, Green and Co., Inc. Pp. 252. Price \$2.50.

Lunn, Arnold: *The Third Day*. Westminster, Md.: The Newman Book Shop. Pp. 177. Price \$2.75.

Pamphlets

Duvall, Evelyn Millis: *Building Your Marriage*. Public Affairs Pamphlet No. 113. New York: Public Affairs Committee. Pp. 31. Price \$0.10.

Edward Hazen Foundation: *Cultural Cooperation*. *The Relation of Religion to Education*. *Education and Religion*. *Proposals for Religion in Postwar Education*. *International Exchange of Students and Scholars*. *Subsoil of Peace*. *Teaching Economics With a Sense of the Infinite and the Urgent*. *The Resources of Religion and the Aims of Higher Education*. *The Place of Religion in Higher Education*. *Religion in Higher Education*. *The Contribution of Religion to Cultural Unity*. *Spiritual Problems of the Teacher*. Haddam, Conn.: Hazen Foundation. Gratis.

Hennrich, Rev. Kilian J., O.F.M. Cap.: *Watchful Elders*. A word to parents and educators about educating children to purity. Milwaukee: The Bruce Publishing Co. Pp. 77.

HENLE LATIN SERIES

Father Robert J. Henle, S.J., has produced a simplified and thoroughly Catholic series of Latin textbooks for high school. His aim has been twofold: to make the student interested in Latin and to reduce the amount of material to that which experience has shown can be assimilated. Each book contains selections from Holy Scripture and Christian writers in addition to the portions of Caesar, Cicero, and Vergil ordinarily read in high school.

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